MUMMY™

SECOND EDITION

A WORLD OF DARKNESS™ SOURCEBOOK

MUMMY

SECOND EDITION

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— James Estes

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INTRODUCTION

To Ankh-es-en-Amun, the sister of my heart.

How long the centuries have been, the millennia I have spent in darkness without the sunlight of your smile. How bitter the tears I have wept, enough for a salt lake a hundred times bigger than Amenhotep built for the love of Tiye. How wretched has been my existence, that forces me to live again and again in this decaying world, forever denied the presence of my sister, my life, my love, my soul.

It was only in my latest death that I learned certain things which led me to write this letter — for only then, as my ba walked among the uncouth souls of barbarians, did I learn of one who sought the way to Amenti, whose name was Ankh-es-en-Amun. Though it weighs against my heart to pray for such a thing, yet I dare to hope you dwell there yet, and will not pass on to the blessed lands of A'aru until this my poor missive is able to reach you. He who brings it was paid well, yet I pray you, as you once looked upon me with favor, reward him again, and if it should please you to write me a few lines after these many centuries, he shall know where to bring them to me.

I write that you may know what has become of me, and why so many ages have passed, and in each of them I have failed to redeem my promise of joining you at the feet of Osiris. And I dare to hope that, once knowing, you will understand, and by understanding, you will forgive.

That which I enclose with this letter is the knowledge I have been able to acquire regarding myself and those like me. It is a poor work to show for all these lifetimes, but we are an enigmatic and secretive breed, and keep our knowledge to ourselves. And further, as you shall see, my efforts have been hampered by my outcast status — for yes, my love, even now the face of Horus is turned away from me, and I am branded with the name of Ishmael, who was the first to abandon him.

For the crime of our love, after you went onward, I was forever denied the blessed sight of A'aru. My punishment has been to live again and again through eternity, through countless lifetimes, and ever to be parted from the sister of my heart.

At the time, it was put to me differently, though I was not deceived. Indeed, they said to me that this was an honor, and that I was not worthy of it since I had corrupted a priestess. Yet, they said, Horus himself had chosen me, and the fight of the Shemsu-heru, the Children of Horus, against the vile minions of Set and Apep had need of my strength and Hekau.

But I would have none of it. Though it may have been a sin to repudiate my allegiance to Horus, I could not follow one who was so harsh in punishment as to imprison me eternally among the living, and forever deny me the sight and company of my beloved. Surely his blessed mother, your mistress, whom we wronged by our love, would not have been so cruel, for all that she brought forth from the teachings of Thoth the ritual by which I was damned to this unending despair.

Be that as it may, I would not follow Horus, and was branded with the name of Ishmael after the first mummy who left his service. For that is what I am — a mummy, living for a while, then dying, then Reborn, as the grander of my kind would have it.

The Children of Horus are not the entirety of the Reborn, though they would have us believe they were. All of us have received — willingly or otherwise — the Rite of Rebirth, as set down by the mighty hand of Isis from the teachings of Thoth; and none of us, it is said, can pass on from this world but for a short time, while the ba wanders abroad and refreshes its power.

In my various deaths I have searched endlessly for some news of you. I have wandered through the dread spirit lands of Neter-khertet, and seen them overrun by barbarians down the centuries. I have gazed upon the palaces of Amenti, and walked the halls once trodden by Osiris himself — now little better than the crumbling ruins of Memphis, whose evenings we once shared. I have sailed with Anubis — for he seems to hold me no worse than the followers of Horus, if no better — into the terrible Tempest that surrounds each of them.

I have heard Anubis speak of A'aru, where the spirit may find peace, and I have even seen its walls from a distance, through the great storm. But I would not let him take me there, for it is said that whoever enters the gardens of A'aru will never leave them and return to the world of dead shades — and I would not go in, for fear of finding you not there.

But now, I have hope — and if this unworthy plea should at last find its way to you, and if your heart is not angry with me that I have not come to you all these centuries, as I swore upon my life to do — then let me come to you, wherever you are, and let us journey to A'aru together.

The writings I send you with this, my heart's plea, I first collected that I might understand my condition, and by understanding, either learn a way to overcome it, or at least, learn to use its unique advantages to aid me in my search for you. I have kept these writings ever with me, along with my journal which I have faithfully kept in the old language since the time of my first death.

These things help me to remember — for through a score of lifetimes, deaths and rebirths the memory can become confused, and the most treasured recollections of bygone centuries can fade like the stuff of dreams when they are scattered by the waking smile of Ra. I have seen those of my kind who no longer recall their own names, and it is a terrible thing.

Yet if forgetfulness is a curse, then remembering is scarcely a blessing. To be, and do, and see, and know, and love so many things, people, places down through so many lifetimes, and to see each crumble, age, wither and die, forever lost — it wearies the spirit in a way that is hardly conceivable to one who has lived but a single lifetime. Despair drives some to hunger for death, and yet it is denied them. Only madness offers any escape.

It was you, Ankh-es-en-Amun, Life of the Sun, joy of my heart, who has kept me from madness these many centuries. The thought that I might find you again, somehow, and that we might at last be reunited in A'aru, I have carried with me from lifetime to lifetime. Knowing that I love you and search for you, I know that I am Kharis, and do not forget; hoping that I may yet find you, I hold onto the prospect of joy, and do not despair.

Read, I entreat you, the writings I send, and let your heart judge me by what I have become. O heart of my heart, I have not been faithless, not for a heartbeat since we were first parted. Send me word, and tell me where you are, and your Kharis shall come to you.

Then, I swear on my life, heart and name that we shall never be parted — even if we must defy all the gods at once. The temples were no bar to our love, those centuries ago, and if Horus despises me for loving the sister of my heart more than I love his war against his uncle, then I care not for his disapprobation. Should he see your face but once — even through his single eye — he could not fail to understand. And you, gentle one, fair and pure despite the calumnies of lying priests — in A'aru you may find it in your heart to entreat your mistress, great and loving Isis, to undo the ritual taught her by Thoth the ever-wise, and restore your Kharis to you, as he longs to be restored.

Remember, I beg of you, her love for Osiris, and how it never left her through all their trials, and grant that a little of that love may still be in your heart for me.

Welcome to the second edition of **Mummy**.

Much has transpired in the World of Darkness since the first release of **Mummy**, which was published after the first edition of **Vampire: The Masquerade**, actually predating every other Storyteller game. Since the original publication of **Mummy**, the Underworld has been greatly developed, magical systems have been codified, and the relationships of various supernatural creatures to each other have been richly developed. In fact, much of this development has surpassed the world and setting of **Mummy**, and this edition means to reintroduce the Reborn into the World of Darkness, with an expanded setting and more consistent systems.

Mummy is about immortality: true immortality, not simply longevity. Mummies — also called the Reborn — can die, but death is not permanent for them: After their death they spend a period of activity in the Underworld, and then return to a renewed, living body.

Mummies use magic, and are among the World of Darkness' greatest sorcerers — but they are not true mages. They exist in the Underworld, alongside the Restless Dead — but they are not wraiths. Their history and beliefs tie them into the eternal struggle of the Jyhad, but they are certainly not vampires; and their struggle against Apophis, the Devourer, links them to the war of the Apocalypse, but they are not Garou. In short, mummies live and act across the breadth of the World of Darkness, if not with the same depth as any one constituent. **Mummy** details the unique history of this small group of immortal beings and clarifies their interactions with the rest of the World of Darkness.

WHAT THIS BOOK CONTAINS

Mummy Second Edition contains the following elements:

- **Setting** — the history and background of the Reborn of Egypt: their beliefs, deeds and world-view.
- **Character** — everything you need to create Egyptian mummies.
- **Storytelling** — Advice and information for Storytellers on running mummy chronicles, or integrating mummies into other Storyteller chronicles.

The Reborn of **Mummy** are almost exclusively Egyptian, and their origins lie in the history and mythology of ancient Egypt. Not all mummies are Egyptian, but this sourcebook emphasizes the activities of the Shemsu-heru, the Reborn followers of Horus. This work will tell you all you need to know to create and play Egyptian mummies; while the lessons learned in **Mummy** can apply to the Reborn of other cultures, they must receive, sadly, limited treatment in a work of this size.

THEME

The theme of **Mummy** is memory. Think back five years, 10 years — how much can you remember with clarity? How many of your memories are truly accurate? Now — for those of you who are so able — go back 20 years. The same principle applies.

Now imagine going back a hundred years, or a thousand years. This is the dilemma of mummies: They can live forever, but they cannot truly process the lessons of their many experiences. It has been said that we live in an age of information-overload, and that an abundance of information can drive out knowledge of things truly important. Imagine the struggle of trying to contain and comprehend the memories of thousands of years of experience; then picture the struggle of trying to hold onto the memories that mean the most to you, as you are overcome by centuries of petty details. Memories fade with time, and with the loss of memory comes a loss of meaning and identity. And this is one of the greatest struggles a mummy can face.

MOOD

The atmosphere and mood of **Mummy** chronicles embody the conflict between grim determination and apathy: Sometimes mummies hold onto pointless ideas or beliefs simply because they give their life some meaning. Other times, they cannot maintain an interest in anything, and they are overcome with indifference. This ambivalence marks the existence of many mummies, and **Mummy** chronicles should reflect this.

The Reborn of Egypt were created to serve in one man's war, and the mood of **Mummy** chronicles should also reflect this. In many ways, the Reborn are little more than immortal pawns, removed from the chessboard and then placed back on it again later. Even those mummies who were originally scribes or priests have a role to play in the war. Indeed, the entire existence of mummies is predicated on the struggle of one man to avenge his father's death.

War is hell, the saying goes — and the life of an immortal soldier should thus be endless hell. But don't think that **Mummy** chronicles are simply slugfests; mummies are still people with human interests and motivations, who seek to find some joy in life. Not all **Mummy** chronicles should be filled with brooding, violent, angst-ridden immortals.

Remember, the struggle is to find meaning in loss, and joy beyond the eternal struggle. If you begin the game already having given into despair, then you've lost already.

BIBLIOGRAPHY AND FILMOGRAPHY

There have been literally millions of words written about ancient Egypt, and almost as many works of fiction have drawn upon the Egyptian civilization and its burial customs and beliefs. The following should be regarded only as a sample.

HISTORY AND ARCHAEOLOGY

Carol Andrews, **Egyptian Mummies** (British Museum Publications, 1984) — An easily digested summary of Egyptian mummies, packed with color pictures.

J. Bierlein, **Parallel Myths** (Ballantine Books, 1994) — A cursory survey of world mythology, including Egyptian, this book serves as a useful introduction to comparative mythology.

Bob Brier, **Ancient Egyptian Magic** (Quill, 1981) — A useful survey of Egyptian magic, more recent than Budge's work (and easier to read), this work includes an Egyptian calendar, instructions on mummification, and a compilation of spells.

Margaret Bunson, editor, **A Dictionary of Ancient Egypt** (Oxford, 1991) — One of the more useful recent books on Ancient Egypt, this work is packed with 1500 entries. Sometimes it leaves you wanting more, but it still offers a lot. It is also good as a quick source of Egyptian names.

E. A. Wallis Budge, **The Book of the Dead** (1899 original; Arkana, 1989) — A superb resource for a **Mummy** Storyteller or player. Contains complete texts of litanies and spells.

E. A. Wallis Budge, **Egyptian Language: Easy Lessons in Egyptian Hieroglyphics** (original 1910; Dover, 1966) — For those inclined to learn Egyptian.

E. A. Wallis Budge, **Egyptian Magic** (1901 original; Dover Publications, 1971) — An excellent source of tales of Egyptian magic use, with an exhaustive section on magical amulets.

E. A. Wallis Budge, **Egyptian Religion** (1899 original; Barnes & Noble, 1994) — A basic introduction to Egyptian religious beliefs and mythology.

E. A. Wallis Budge, **The Mummy: A Handbook of Egyptian Funerary Archaeology** (1925 original; Dover Publications, 1989) — Dry in places, but a painstakingly thorough description of Egyptian burial practices in all periods, including plans and reconstructions of tombs of various kinds and detailed examinations of the religious and magical purposes of the amulets and other objects found with mummies.

Leonard Cottrell, **Life Under the Pharaohs** (Pan, 1957) — A highly accessible mixture of archaeology and storytelling. The author vividly explores the everyday lives of ancient Egyptians, drawing upon tomb paintings and other sources.

Christiane Desroches-Noblecourt, **Tutankhamen** (Penguin, 1965) — Packed with color and mono illustrations, including plans and reconstructions of a number of temples and rock-cut tombs. Covers all aspects of life at the time of Tutankhamen, as well as his death and burial.

Francois Dunand and Roger Lichtenberg, **Mummies: A Voyage through Eternity** (Harry Abrams, 1994), a nicely illustrated pictorial introduction to the history of mummification.

Great Ages of Man series, **Ancient Egypt** (Time-Life Publications, 1966) — One of the best coffee-table books on ancient Egypt.

Stanislov Grof, **Books of the Dead: Manuals for Living and Dying** (Thames & Hudson, 1994) — A survey of how various cultures viewed the journey into the afterlife, as found in various thanatological texts like the Egyptian and Tibetan Books of the Dead, Medieval Ars Moriendi, et al.

S. H. Hooke, **Middle Eastern Mythology** (Pelican, 1963) — Includes a lucid and easily digested summary of Egyptian mythology, which is sometimes incredibly complex.

Knopf Guides: **Egypt** — This work has a somewhat scattered organization, but is filled with pictures and historical bits of information about Egypt, and is a useful general reference.

Larousse Encyclopedia of Mythology (Larousse, various editions) — An excellent source on Egyptian mythology, lavishly illustrated.

Vicki Leon, **Uppity Women of Ancient Times** (Conari Press, 1995) — A fun, feisty and compulsively readable collection of historical anecdotes about prominent women in the ancient world. Covers ancient Egyptian women from all walks of life along with the obligatory mentions of Hatshepsut and Cleopatra VII.

Lawrence Sullivan, editor, **Death, Afterlife, and the Soul** (Macmillan, 1987) — A scholarly yet highly readable introduction to various historic and cultural understandings of the Underworld. This book is a selection of articles from the Mircea Eliade **Encyclopedia of Religion**.

Scott Wayne and Damien Simonis, **Egypt and the Sudan: A Travel Survival Kit** (Lonely Planet, 1994) — An informative guide book of Egypt, this is a great book for **Mummy** games set in Egypt.

FICTION

Most of the titles mentioned here have been published and reprinted various times, so specific publication details have not been provided.

Agatha Christie, **Death Comes as the End** — an Agatha Christie murder mystery set in ancient Egypt.

Marie Corelli, **Ziska** — a crime committed in ancient Egypt is avenged among Cairo society in the late 19th century. The story involves reincarnation rather than rebirth, but is worth reading nonetheless.

Anne Rice, **The Mummy** — an Egyptian pharaoh rendered immortal by a magical elixir falls in love with a mortal archaeologist.

Bram Stoker, **The Jewel of the Seven Stars** — the author of **Dracula** takes a foray into ancient Egypt.

MOVIES

The mummy movie, by and large, has been less innovative and less successful than the other great monster genres. In most cases, the mummy is a shambling, mindless killing machine awakened to murderous life by the opening of its tomb and/or the machinations of evil Egyptian cultists. It lurches around breaking necks until someone finds a magical formula or some other means of stopping it, and then the movie ends.

While this is the pattern of most mummy movies, there are exceptions. The movies listed below include the complete Universal and Hammer mummy cycles, for the sake of completeness; apart from Universal's **The Mummy** and Hammer's **Blood from the Mummy's Tomb**, though, none of them can be recommended wholeheartedly, except perhaps as an example of what might become of a mummy who awakened into new life after losing that last point of Humanity.

The Mummy, Universal 1932 — the film that established the Mummy alongside Dracula, Frankenstein and the Wolf Man as one of the great movie monsters of all time. Boris Karloff's role in this movie is very close to this game's conception of a mummy.

The Mummy's Hand, **The Mummy's Tomb**, **The Mummy's Ghost**, **The Mummy's Curse**, Universal 1940, 1942, 1944 and 1944 respectively — sequels to **The Mummy**, with the mummy reduced to a shambling killing machine, each movie worse than the last. The degeneration culminated in **Abbott and Costello Meet the Mummy** (1955).

The Mummy, Hammer 1959 — like the later Universal Mummy movies, this film (with Christopher Lee in the title role) featured a zombielike mummy doing little more than shambling about and killing people. It is worth seeing for the flashback sequences set in ancient Egypt.

The Curse of the Mummy's Tomb, Hammer 1964 — another bandaged zombie awakens to murderous unlife, this time to avenge himself on the showman who is displaying him on a world tour.

The Mummy's Shroud, Hammer 1967 — another mummy awakens in a museum and takes revenge on the archaeologists who disturbed him.

Blood From The Mummy's Tomb, Hammer 1971 — arguably the best of the Hammer mummy movies, loosely based on Bram Stoker's **The Jewel of the Seven Stars** (see *Fiction*, above). Much better than **The Awakening** (see below).

The Awakening, Solo/Orion/EMI 1980 — another adaptation of Stoker's **The Jewel of the Seven Stars**, with Charlton Heston as a crazed archaeologist trying to restore an Egyptian queen to life.

A WORLD OF DARKNESS: REFERENCES

Mummies are among the most interactive of the World of Darkness' inhabitants, and mummy chronicles should reflect this feature. The following references will help you better integrate mummies into the World of Darkness, and enable you to add features from other Storyteller games into your mummy chronicles.

BASIC REFERENCES

Without a doubt, **Mummy** players and Storytellers should have any one of the core books in the Storyteller System, which include:

- **Vampire: The Masquerade** — detailing the shadowy world of the undead and their ancient struggle, called the Jyhad.
- **Werewolf: The Apocalypse** — discussing werewolves, spiritual defenders of nature from the encroaching horror of corruption and annihilation, called the Wyrm.
- **Mage: The Ascension** — introducing the mages and their control for reality.
- **Wraith: The Oblivion** — examining the Underworld and the activities and fate of the Restless Dead.
- **Changeling: The Dreaming** — narrating the struggle of the fae folk in a banal world.

Any time one of these game lines is mentioned below, realize that the core book for the line is considered an invaluable resource.

THE JYHAD

The Jyhad is the great struggle between ancient vampiric forces, and it is from this struggle that Horus and the Shemsu-heru were born. The Jyhad is more fully discussed in the game **Vampire**. The supplement **The Book of Nod** is particularly useful for understanding the ancient origins of the vampires. The Followers of Set (and their deluded view of the war against Horus) are detailed in **Clanbook: Setites**.

THE WAR AGAINST APOPHIS

Apophis is but one incarnation of the Wyrm, the great enemy of many **Werewolf** sagas. For a basic introduction to the struggle against the Wyrm, refer to **Werewolf: the Apocalypse**. Particularly useful books (other than the core book) include the **Werewolf Players Guide** (which introduces the Bastet and the Mokolé as well as other members of the Changing Breed) and the **Silent Striders** tribebook.

For more dirt on the bad guys, and more "brood of Apophis," consult **Book of the Wyrm** and **Freak Legion: The Players Guide to the Fomori**. **The Chronicle of the Black Labyrinth** is good source-material for the manifestations of the Wyrm in a highly readable "occult tome" style.

THE UNDERWORLD

The Underworld is discussed thoroughly in **Wraith**. Also useful for understanding the setting are the **Wraith Players Guide** (with information on various Dark Kingdoms) and **Sea of Shadows** (which discusses the Byways and dangers of the Tempest).

MAGI

Mummies frequently interact with magi of many kinds, be they members of the Cult of Isis, Hermetic scholars or Infernalists. Two books in the **Mage** line are particularly useful: **Ascension's Right Hand**, which deals with "hedge magics"; and the **Book of Madness**, which discusses the Nephandi, Infernalists, and other diabolical magi.

MORTALS

The entire **Hunters Hunted** series — kicked off with the book of the same name — provides good allies and antagonists on the mortal scale. **Halls of the Arcanum** and **The Inquisition** detail the activities of those organizations, while the Orphic Circle and other groups that delve into the mysteries of the Underworld are discussed in **The Quick and the Dead**.

LEXICON

Ab: The heart, thought to be the seat of consciousness, animal life and good and evil. In the afterlife, the Ab was weighed against the feather of Truth (Maat) to judge the deceased.

Amenti: The stronghold of the Egyptian dead, hidden in the Underworld.

Apophis: The Great Serpent which threatens to devour the Sun; similar to the Wyrm of Garou cosmology.

Ba: The part of the soul that journeyed to the Underworld and must return to the body for rebirth to occur; a type of energy used to fuel this soul-part's activities and to effect Rebirth.

Bane Mummies: See *Children of Apophis*.

Bane Rite: A variant of the Rite of Rebirth, used to create Bane Mummies.

Cabiri (singular Cabirus): Mummies from Europe and Asia Minor, who are created with a variant spell of the Rite of Rebirth.

Children of Apophis: Mummies (once minions of Set) created by a perverted version of the Great Rite; they are servants of a demonic force called Apophis.

Code of Horus: The laws which guide some Egyptian mummies, established by Horus in his crusade to restore Maat.

Duat: The Underworld, where the Restless Dead reside and mummies go after death.

First Death: The ending of the character's First Life.

First Life: The character's mortal life in ancient Egypt, after which the character became a mummy.

Great Rite: The magickal formula which creates mummies. Also called the Rite of Rebirth and the Spell of Life.

Ishmaelites: Renegade Egyptian mummies who have abandoned the Code of Horus.

Hekau: The Egyptian magical paradigm, now practiced solely (and more effectively) by mummies.

Ka: The part of the soul that remained in the vicinity of the tomb to guard the body (khat); a type of energy used to fuel this soul-part's activities.

Khaibit: The shadow, closely related to the ka. A mummy whose humanity is gone and is now ruled only by his shadow.

Khat: The physical body.

Khem: Ancient Egypt.

Khu: The "shining" — an intangible covering over the mummy's body.

Known Name: The name by which a character was known in First Life, and by which the character is still known to other mummies.

Maat: Cosmic order and balance; some believe that Maat has been overturned.

Mummies: Humans for whom death is temporary; after a period in the Underworld, mummies return to healed bodies. Not all mummies are necessarily Egyptian.

Reborn: Another name for mummies.

Ren: The true name — a vital part of a person's existence and believed by the ancient Egyptians to be an inseparable part of the soul.

Sebayet: Literally "teachings," this is a body of didactic literature which teaches the origins and goals of the Shemsu-heru.

Sekhem: Power or vital force, similar in some ways to the Chinese concept of Chi.

Shemsu-heru: The Followers of Horus — Egyptian mummies who follow the leadership of Horus and abide by his Code.

Sahu: The spiritual body, an everlasting and eternal soul.

True Death: The final annihilation, from which a mummy cannot return.

True Name: See *Ren*, above.

Use-Name: An alias adopted to avoid attracting attention.

Vizier: Administrator of the Shemsu-heru, acting as prime minister. Each vizier has authority over a different geographic jurisdiction.

CHAPTER ONE: SEBAYET

Listen as the wind blows,
from across the great divide.
Voices trapped in yearning,
Memories trapped in time.
The night is my companion,
and solitude my guide.
Would I spend forever here,
and not be satisfied?
— Sarah McLachlan, "Possession"

I write, that I may remember.

Memory is a frail and untrustworthy thing, its contents capable of subtle alteration through time. I am not new to immortality, and I learned long ago that an endless life is not a guarantee of ironclad recollection: That which is firmly embedded in our mind's eye one night may be dim and hazy the next morn. And so I collect all that I have learned of the Reborn, so that when I next open my eyes after the sleep of death, I may know for sure where I have come from.

The following account of the Reborn, known more prosaically in some quarters as "mummies," is compiled from many sources: correspondence and audience with the oldest of our kind, the oral lore passed among us, and those few fragmentary texts which speak of us. The latter, combined, make up the Sebayet: the teachings of our origin and destiny according to our founder and father, Horus.

While the permanent loss of one of our kind is rare, it is equally unlikely that there shall ever be more like us in the future; we are a stagnant kind. In order to gain a better understanding of our own nature, I have undertaken the goal of recording our history, for actions reveal character, and the history of a people is the revelation of a people's nature.

LINGUA FRANCA

No doubt some of my readers will be incensed by my use of Greek nomenclature instead of my native Egyptian. However, I stand by my decision. I have written this treatise that it may be read and understood by all who set eyes on it; thus I use Greek appellations for our own familiar Egyptian places and peoples when it is more reasonable and makes these terms more identifiable. Those who accuse me of abandoning my heritage are fatuous purists. We of all people should realize the transience of a language; while the knowledge of our native tongue is a skill worth keeping, we should not be opposed to the Hellenization of names from our story. Does not even Horus now call himself Horus? Language changes, and the people who use it change. Accept, and move on.

In spite of my defense, though, I will offer a key that readers might know the more authentic names of those whom I call by their Greek vocatives:

Egyptian	Greek
Anpu	Anubis
Apep	Apophis
Asar	Osiris
Eset	Isis
Heru	Horus
Nebt-Hut	Nephthys
Sutekh	Set

THE ANCIENT DAYS

In the first days, in the very first days,
In the first nights, in the very first nights,
In the first years, in the very first years...
— The Inanna Cycle

We hail from the days before history; our deeds have been all but forgotten, lost through time or transformed into the myths and legends of mortals. We are an ancient people — not so ancient as humanity, to be sure, or the skinchangers, or the fae, but still we come from ancient lands. Most of our kind come from the Nile Delta and the land called Egypt, but we are not alone: Other Reborn come from the lands of Sumeria and beyond, but we know little of them. Some few of us, the later ones, hailed from Europe, but they are the minority. Without a doubt, our beginnings lie in Egypt.

But these beginnings are lost even to us: After the creation of our first two representatives, a thousand-year span separates the next of our kind. The first two mummies say little of our origin, and what they say often contradicts; so we know nothing with certainty. But we do know that we are ancient, and there are some among us who were already old when human civilization was newborn. The document which most authoritatively speaks of our origins is the Isis Fragments: the tale of Isis and Osiris, the dark brother Set, and our prince Horus, as recorded by the mighty Isis herself.

It is unlikely that this can truly claim Isis herself as author: More likely, one of the Cult of Isis passed the tale of Isis and Osiris through the generations, finally recording it lest it be forgotten entirely. How many rescensions it may have undertaken is anyone's guess. But it tells the tale which most of us look to when we seek to answer whence we came.

THE ISIS FRAGMENTS

I SPEAK OF THE BEGINNINGS OF TIME, WHEN GODS WALKED THE EARTH. I AM ESET, KNOWN ALSO AS ISIS; ALSO CALLED WERET-HEKAU, THE GREAT OF MAGICK, AND MUT-NETJER, THE MOTHER OF GODS. I AM A WITNESS TO THE EARLY DAYS, OF A CHIEFTAIN'S SACRIFICE FOR HIS PEOPLE, A BROTHER'S TREACHERY TO HIS BROTHER, AND A SON'S LOYALTY TO HIS FATHER. I HAVE SEEN THE GROWING EVIL WHICH TAKES ROOT IN OUR WORLD, AND I HAVE FOUGHT THIS EVIL; LET OTHERS READ MY WORDS AND TAKE HEED.

I COME FROM A FAMILY OF GODS; OUR FOREFATHER WAS SAID TO BE RA, THE EVERLASTING SUN, AND I HAVE SPOKEN WITH HIM IN MY DREAMS, AND THROUGH THESE DREAMS I GAINED POWER. RA FOUGHT THE GREAT SERPENT APOPHIS, WHO SOUGHT TO SWALLOW THE SUN AND DROWN OUR LANDS IN TOTAL DARKNESS, AND EACH DAY THE TWO STRUGGLED IN THE HEAVENS.

MY BROTHER-HUSBAND WAS OSIRIS, ALSO CALLED WEN-NEFER, THE BEAUTIFUL ONE. OSIRIS WAS LIKE A GOD HIMSELF. STRONG AND BEAUTIFUL AND WISE, THERE WAS NONE IN THE LAND WHO COULD COMPARE. WE LIVED WITH OUR PEOPLES IN THE LAND CALLED KHEM, WHERE RA'S FACE BURNED BRIGHTLY IN THE HEAVENS. KHEM WAS THE FIRST LAND CREATED BY THE GODS, AND OUR CULTURE WAS THE FIRST AND BEST TO GRACE THE EARTH. TO PROTECT THESE LANDS AND ITS PEOPLE WERE WE CHARGED, OSIRIS AND I

Osiris was a great leader whose voice compelled people to tasks of greatness, and under his aegis were the disparate regions of Egypt united, and the seeds of a great civilization planted. Thus became Osiris the Lord of the Two Lands, the first king. Some regions remained independent of this new Egyptian state, but many more joined it. All the people bowed joyfully before Osiris, and together we all looked to a bright future.

Maat

Central to our well-being was adherence to the harmony and order of the cosmos. This principle was known to us as Maat, and in the ancient days Maat appeared to us in the shape of a woman, who instructed us in her ways. We knew then what is even now forgotten: To maintain Maat was to live in peace and celestial harmony, and to abandon Maat was to usher in darkness and disorder. Osiris was a champion of Maat, and by his leadership and guidance did the peoples of Khem live according to Maat, thus ensuring peace and prosperity for the future.

Set

A viper nested in Osiris' court, though: His younger brother Set, who was cunning and a master of guile. Set coveted his brother's power, and put his mind to the task of usurping all that which was Osiris'. But Set's desires were against Maat, for he sought not to rule that he might benefit his people, but that they might serve him. Set's desires for the throne became clear, and in time others discovered his treacherous schemes. Our brother's reprisal was harsh, but just: He banished Set beyond the nation's borders. *Never again,* said my husband, *will your face see our homeland's sun.* And again the people of Egypt looked to the future with hope, for Maat had been restored.

This was the time of gods and kings, and nothing on earth could steal it from us.

But then the stranger came.

Typhon

I never learned his true name; should anyone ever learn it, I pray that the stranger suffer for the harm which he brought to us. In those days, though, he called himself Typhon.

He came on the night of a full moon, presenting himself at our court and beseeching my husband-brother an audience. Typhon was a cold man – not merely in manner, but in body; to touch his skin, it was said, was to touch cold stone or chilled water. His beauty was breathtaking, though the only emotion that crossed his fine, pale features was a cruel humor. Some thought Typhon a god, come to aid our chieftain; others, however, questioned what kind of deity this frozen-eyed stranger could be.

But we did not know his nature, and Osiris granted an audience to Typhon. With fawning speech he greeted our lord, and spoke of a growing tide of darkness and war which would surely engulf Egypt should Osiris be unprepared. Against my counsel and the urgings of his advisors, Osiris requested private audience with Typhon, and through the whole night they spoke. Just before dawn the visitor departed, and Osiris was left alone to brood.

For four moons did this pattern continue – on the eve of a full moon Typhon would reappear to speak with Osiris, and always they spoke in private. Each time Typhon departed, Osiris grew filled with quiet dread; though he spoke little to me of their talks, I knew that what Osiris had learned weighed heavily on his spirit. But on the morning after Typhon's fourth – and final – departure, my beloved was found ill and near death, pale and bloodless on his bedchamber floor.

The God-King

Would that he had died the True Death – for after his apparent recovery, he was as cold and pale as Typhon. Osiris evinced many divine gifts after this: already strong among men, he was now as strong as many bulls; already an eloquent speaker, now his speech was irresistible. He claimed his powers extended over the very Nile itself, and for many seasons we had fertile fields. Thus did our chieftain become our god of agriculture and the field. A mighty rain fell upon our land, and many saw this as evidence of Osiris' godhood.

But the first rain of that day was not a sign of prosperity; no, the heavens wept, for with Osiris' transformation, Maat had been overturned. Never again would it be restored as it had been under his earlier reign.

To this day none knows whether Osiris chose unlife, or whether it was thrust upon him. Even I do not know the truth, for on that night my husband died. What ruled in his place was cold and distant from me, and though he cared for me and his people, he did so in a manner unlike the Osiris I loved. It was clear that he lived in a world apart from us.

For three years Osiris thus ruled. He began to build about him a cadre of soldiers who supped from his blood and thus gained his strength; some he even turned into creatures like himself, though of lesser stature. Always he spoke of the coming darkness, and in time he became a sullen and joyless king. Never again could he see the light of Ra, our grandfather the sun, and in a rare moment of intimacy with me he spoke of the horrid Beast which writhed within his spirit, desiring nothing but blood. Osiris turned inward, seeking a means of overcoming the Beast, but no answers came. Only by force of will was he able to keep from succumbing, and thus he became cold and stern, even rigid and unyielding – for if ever he lost control, the Beast would win.

Thoth

In these times came Thoth – the Beautiful of Night, the Silent Being. Like Typhon, he appeared mysteriously; he too displayed many strange abilities, and would only visit at night, when his beauty was most radiant. But where Typhon's beauty hid a lifeless evil, Thoth was gentle and wise. He never sought Osiris' audience, claiming that what he had to offer could not be accepted by one like our lord.

Instead Thoth came to me and Nephthys, she who was my sister and Set's sister-wife. Both Nephthys and I had learned the ways of Hekau – magical workings which we always used to help our people. But Thoth tutored us in the ways of greater Hekau, and counseled us in the ways of wisdom; he was a just and righteous person who abhorred abomination. Thoth was with us for many moons, and then he abruptly departed.

Thoth taught us many things before he left, though: We learned the ways of blood, and of spirits, and of the elemental forces. Nephthys learned the ways of death, and I, the ways of life, and by our will we performed many miracles for our peoples. In a vision, I learned the true name of Ra, who reigned supreme in the celestial firmament, and thus could I control the world around me. But I was still human, and I did not choose the mantle of godhood for myself as my husband had done.

Set

Then returned Set.

I do not know what happened in his exile, but it was clear what Set had become. He had changed, as had Osiris – but he did not fear the Beast within, indeed he reveled in it, and it gave force to his dark desires and vain aspirations. Osiris' commandment had become a prophecy, for no longer could Set stand beneath the sun, and he too was a creature of darkness. He now was an unwitting servant of Apophis, believing in his vanity that he was his own master.

One night, as Osiris returned alone from one of his many journeys into the wilderness, his servants presented him with a new sarcophagus, made of gold and scented wood. My husband then lay down to rest, and those among his servants who had been beguiled by Set threw the lid and locked it. The casket itself was worked with mighty magic, and before Osiris could free himself, Set himself slithered from the shadows and magically sealed the casket. Whereupon Set weighted down the casket and cast it in the Nile. Thus Set had achieved what he always desired: Osiris' destruction, and the throne of our nation.

With my son Horus and my sister I fled from Set, and hid among the reeds of the Nile, on the island of Chemmis. We were accompanied by Wadiet, who had been a loyal servant of Osiris until being seduced by Set. She too shared Set's accursed nature, but in a moment of truth broke from Set's command and fled with us. And we were also protected by Sebek, the chieftain of the crocodile-folk who lived in the Nile, and by the children of Bubastis, the lithe and dark-skinned cat-people, all of whom hated Set.

In time, using my magicks, I found my husband-brother's coffin and broke its magickal bindings. Osiris lay within, drawn and withered, but still alive – or as alive as he could be. But Set discovered us, and before I could restore Osiris to strength, Set rent our brother's immobile body into 13 pieces, which he scattered across the earth. Some of Osiris' own dark blood still mingles with the Egyptian sands, and it is for this reason that Egypt has so strong a connection to the Underworld.

Set took me captive, with my sister and son, and imprisoned us for having dared oppose him. He tortured us nightly, that our sufferings might offer him some pleasure. Set plucked out Horus' eye, and took with it his Ba, or vital force. Thus my son withered, surviving only due to the ministrations of my magicks – and even those could not heal him fully. At long last we were rescued by forces loyal to Osiris, in a morning raid while Set slept and his followers were weakest: one officer took us to the farm of his father, Mestha, and set off to combat Set's forces, where he died a hero's death.

For many days Mestha's family hid and cared for us, until my sister and I recovered: but Horus still languished, his vacant eyesocket bleeding without surcease in spite of his mother's magicks. Set's wounding was grievous, and Horus could never heal: but if he died, with his Ba still imprisoned, my son could never reach the fields of A'aru, where the dead go to rest.

The Resurrection of Osiris

For many days Nephthys and I conspired that we might overthrow Set. Our magicks were mighty, but Set was cunning, and he had many followers which we knew we could not overcome. We beseeched the gods for an answer, and at last Thoth appeared to us in a dream, and in a dream he instructed us.

And thus we commenced with our plan. My magicks summoned many flying creatures, which I commanded to seek and recover the gristle and marrow of my husband's corpse. As night fell, the birds returned, some successfully bearing the remains of the dismembered Osiris, which they dropped into a heap. With the arrival of the birds came the Children of Osiris, who had been in hiding for fear of Set's wrath: these followers were all that remained of Osiris' elite cadre, most of whom had either been destroyed or enlisted with Set.

Nephthys and I bound together Osiris' corpse with rawhide, and together we stood over it: while Nephthys and I incanted the rite which Thoth taught us, the followers of Osiris spilled their own blood onto the remains of the Dead God. The elderly farmer Mestha sacrificed an ox, and its blood too was poured on Osiris' remains. From the misshapen pile rose a sickly and blackened thing, keening and wailing at having been stolen from the land of Duat, the Underworld. Through my healing magicks, and the sacrifice of blood, the dark creature grew, quickly taking on the magnificent stature of the Beautiful One. His wailing subsided, and the restored god-man looked upon us and smiled.

Osiris had returned from the shores of the dead, and he had come bearing wisdom. Upon his death he had met a boatman named Anubis, also called the Lord of the Mortuary Rites, who took him to Blessed Fields. As they journeyed, Anubis spoke with Osiris and taught him many secrets of the worlds of the living and the dead – secrets which Osiris now bore. Returning from Duat he knew at last how to contain the Beast which had roiled within him since the time of his change, and the peace which he had sought and which had always eluded him was now his. This knowledge he shared with his followers, that they too might find tranquility, and impart it to others who shared their state. No longer were they to be warriors of the flesh, but warriors of the spirit, combating the corruption which dark creatures like Set would spread like the plague.

As he began to instruct his Children, the call went out, and those who would oppose Set began to gather at Mestha's farm, including the skinshifter cat-folk and crocodile-folk.

The Great Rite

Anubis had shared many secret things with Osiris, and the Reborn King also knew how to save his son. But to save Horus, first the princeling had to die, so that his Ka might depart his body as his Ba already had. With the Great Rites which Anubis had taught Osiris, Horus' Ba and Ka might later both rejoin his dead body, and give him life eternal. And so Osiris shared his knowledge with his sisters. With his knowledge and our own arcane wisdom, we created the Rite of Rebirth.

But we were unsure of this knowledge, and we sought proof. At last Mestha, our aging host, offered to die that we might have the evidence we sought. So with his blessing, we numbed his senses and poisoned him. Over his dead body we performed the Great Rites, and Nephthys called into the Underworld and drew his spirit back into his body. As he stirred, Nephthys and I rejoiced, for we had found a means of saving my son.

Convinced of our success, I withdrew my healing magicks from my son, and Horus breathed his last pained breath. We cleansed him and anointed him, and wrapped his form in linen, and laid it to rest in a simple sarcophagus that it might be safe until his Ba and Ka rejoined – for we knew not how far in the future his Ba might be freed. We performed the rites over him just as we had over Mestha, but the process was arduous and lengthy. Finally, as the sun set, we were finished, and we retired to rest.

When Gods Clash

Then Set arrived, with his forces, alerted to our activities. We were wearied, and our magicks weakened. At our prime we could not have overcome these forces, and we knew that now we were doomed. The first to die was my sister, as a jealous Set plucked her heart out and, with a hearty laugh, crushed it. I stood, attempting to rally what power I could, prepared for the worst.

But the Reborn King struck, and the two brothers battled with all the powers at their command. Just as they clashed, their followers met in battle too. Some of the Followers of Set, seeing magnificent Osiris, fled in terror. Our shapeshifter companions fought bravely and fiercely, striking down Set's childer hither and yon. The earth shook beneath this conflict, and for miles around us children wailed and dogs howled.

And again Set prevailed. Osiris died once more, his form consumed by magical fire. His few surviving followers were routed by the superior numbers of the Setites, and our skinchanger companions died almost to the last one. I stood with the last survivors of Osiris' children, defiant before the vengeful Serpent who taunted me with my son's stolen eye. Calling upon the name of Ra, I assailed Set with every magick known to me. Elemental forces converged upon him, and spirits tore at him, and his blood spilled to the ground in torrents. Yet he laughed in the face of my might, and struck me to the ground.

Horus, the Avenger

Before the final blow, salvation came.

Standing defiantly before Set was my son, Her-nedj-tef-ef: Horus, the Avenger of his Father. Horus' body still lay in linen, but his Ka, liberated from his body by the workings of the Great Rite, stood before Set in the finest battle livery, armed with a great knife and shimmering like burning embers. With this knife Horus struck his uncle repeatedly, finally emasculating him: then, as the weakened and bloodied Set writhed on the ground – and yet more of his cowardly followers fled – Horus struck at his own eye, still clutched in Set's hand. With one swath he split the organ open and released his Ba: at this his Ka began to fade. And Set lay there, writhing. But already we could see him healing himself, so we few survivors took this opportunity to flee: Osiris' children used their preternatural speed, I drew upon my few remaining magicks, and Mestha carried off Horus' body. Set quickly healed himself, and slew all his childer, so that none could tell the stories of his defeat – but one of the Bubasti survived and hid in the reeds, to tell the tales of Set's cowardice later.

I hid with my son's body for days, in the wilderness now called Sinai. We were protected by the Jackal Folk, also called Moves in Silence, for I had befriended them once and they were warned of our coming by Thoth. Mestha returned to his farm, though himself a Reborn, his secret was known to few, and it was unlikely Set would even notice the immortal farmer.

As days passed, I noticed my son's withered form healing, threatening to burst its linen wrappings as his body restored itself. Horus looked much like his father, and soon his regal stature had returned. Then, one night, as I sought the counsel of the Silent Striders, my Reborn son entered our tent, his grave-linens still swathed about his now fully restored body. That night, we spoke again of vengeance, and retribution, and swore that what we could not accomplish before – the destruction of Set – would still be accomplished: if not now, then one day in the future. This was no mere political vendetta, either: We fought against a power of darkness, a general in the army of Apophis.

Horus was no longer the princeling son, following the words of his mother and aunt. He was a true chieftain, tall and strong like his father, and now possessed of eternal life. He had died a boy, and been Reborn a man.

I too, played my part. I gathered about me women and men who were talented in Hekau, and I mentored them as Thoth had mentored me. Some, I saw, could only learn the rudiments of power: They learned Ren-Hekau, the magic of names, along with the craft of talismans, and amulets, and alchemical potions. A few others truly Awakened, as had Nephthys and myself: In them I awakened the love and knowledge of Ra, who burned brightly within them. To these few I taught the Spell of Life, that it not be forgotten, and that Horus should have allies and companions should he, the next time he died, have trouble resurrecting himself.

I myself, Isis, am an old woman now: I chose many years ago not to become a recipient of the Great Rites, that when I die I might join my husband and sister in Duat, and might advise and counsel my beloved there as I did once so many years ago. I pray that Ra grant my son success, that he may wipe free our land from Set's acrid stain.

THE OSIRIAN LEAGUE

A thousand years passed between the creation of Horus and the next group of immortals — including myself — and what records we do possess come solely through oral tradition and what we were taught upon our transformation. But this period was significant. During this time, as Set solidified his grasp on our land, Horus began the establishment of what would be called the Osirian League: the gathering of men and women, mortal and immortal, who vowed to oppose Set.

THE OSIRIAN RESISTANCE

Hundreds of years had passed since Set's defeat by Horus — or Osiris' defeat by Set, if you prefer — and Horus worked slowly, with all the patient deliberation an immortal could muster, to build up his nation's resistance to Set's influence. He had vowed not just to avenge his father, but to protect his people from Set and his wiles.

For years he remained in the Sinai, establishing the network he would call the Osirian League: all those wise to Set's machination, and eager to end it. He lived among the Silent Striders at first, those shapeshifters who call themselves the Garou and have many enemies of their own. Other shapeshifters were willing to help the Reborn King: The Bubasti, the dark-skinned cat-people who were wise in the ways of magic and the spirit world, agreed to help Horus in their own fashion; unfortunately, many Bubasti were beguiled by Set into his service, and they were not a wholly reliable people.

The Mokolé of Khem, championed by Sebek, were occasional allies as well; they were a long-lived people, with ancient memories. Unfortunately, after Sebek's death Horus was forced to negotiate with a new chieftain; such became standard for the Mokolé, and Horus learned that the Mokolé, although useful warriors against Set and his band, could not be readily depended upon.

Horus learned soon enough of the difficulties in dealing with the shapeshifters: They were stubborn peoples, and their customs were ancient and often unfathomable. Many resisted negotiating with Horus, for they still remembered the days when humans were nothing but cattle. But they proved valuable on occasion, and Horus was ever prepared to maintain friendly relations with all the breeds in order that his army against Set be strengthened.

The Children of Osiris, those vampiric offspring of the Dead King, were ultimately valueless as warriors to Horus. Horus sought vengeance, and he sought Set's destruction; Osiris' children, on the other hand, had turned too far inward, and were, in spite of their prodigious abilities, less inclined to fight. They sought not revenge, but redemption. But still Horus was wise to continue dealing with them, for they possessed an uncanny insight into the nature of vampirism, and some served as valuable counselors.

Horus soon learned of a race of long-lived folk who wandered the desert, called the eshu; while they were a reckless and unpredictable lot, Horus still found utility in them. Superb storytellers, they spoke of happenings beyond Horus' domain or from before his time. Some sought bold adventure, and proved themselves capable warriors in Horus' cause.

And what of mortals, the very sheep which Horus had sworn to protect? Some sheep had teeth, and eagerly sought to bite the threatening lion; thus the Osirian League gained new members. The Cult of Isis, the fellowship formed by his mother, endured through the centuries, and passed down the secrets of the Spell of Life. Its members contained priests and warriors, scribes and farmers. At times stronger than others, it always acted as one of Horus' arms when he needed to strike against the machinations of Set or his puppets. These wizards and sorcerers were among the finest Egypt had to offer — certainly as fine as those in Set's employ.

THE JYHAD

When and how did Horus learn of the other vampires? He knew of them early on, to be sure; Typhon was a stranger in our midst, and Set had been changed while an exile. So he knew that in the outer wastes beyond our nation's fragile and ever-changing borders, others like Set existed.

Horus learned more about these vampires from the Silent Striders, who roamed the lands and knew many of its secrets; and from the vain eshu, who told tales of distant places and dangerous creatures. At first he thought he only had to protect Egypt from the Corrupter and perhaps the occasional wandering visitor like Typhon; instead he learned of the enormity of the Jyhad — that great war waged by vampires across the world. Egypt, which had been the whole world to Horus, was obviously little more than a corner of a gameboard, and Osiris had been little more than a playing piece. And Horus-despaired.

But Horus was an immortal, and he could not afford an eternity of despair. His resolve strengthened, and he chose to extend his vendetta against Set to all his infernal ilk. Other than the Children of Osiris — who were saved, in Horus' eyes, by their own penitential desires — there were no exceptions. Horus declared his own Jyhad, and vowed to exterminate the entire brood of Caine. And so vowing, he redoubled his efforts to secure his network of allies.

PUPPET KINGS AND SHADOW THRONES

We cannot claim to know what thoughts ran through Set's mind after his encounter with Horus: Only Set himself would have such knowledge, and anything he speaks would be a lie. But we do know what happened in Khem soon after Osiris' resurrection.

Already the unity which Osiris had established was beginning to weaken and fracture. But under Set, these fractures widened, and within a year of Set's ascendancy, the once-united Egypt fell apart into its various provinces. And tales of Osiris' death and resurrection were surfacing, as were tales of Set's cowardice and villainy. Horus' eshu allies were hard at work, spinning the tales which would one day become legend: Osiris, the Reborn King, would be the hero for all Egypt. There can be no doubt that Set seethed at this, but there was little he could do to stop it.

EGYPTIAN HISTORY IN BRIEF

This work is not meant to be a primer in Egyptian history, but some broad understanding of it is useful when dealing with immortal characters who are products of this time. The following is at best a thumbnail sketch, but it stands as a useful starting point.

ANCIENT EGYPT

Egyptian history dates back over 5,000 years, as villages slowly became part of two kingdoms. The northern region, centered on the Nile Delta, became known as Lower Egypt; the southern region became Upper Egypt. Around 3100 B.C., King Menes of Upper Egypt conquered Lower Egypt, thereby uniting the two kingdoms. Menes established the first dynasty, and founded Memphis (near modern-day Cairo) as capital.

PHARAONIC EGYPT

The period following Menes, known as Pharaonic Egypt, is divided into four periods.

• **The Early Period** — This period includes Dynasties I and II. Hallmarks include the development of irrigation and hieroglyphic writing.

• **The Old Kingdom** — This period begins with Dynasty III, in 2650 B.C. Hallmarks include the building of pyramids and the movement of the capital to Thebes. Priests and government officials fought for power, and authority of kings weakened.

• **The Middle Kingdom** — Founded in 1991 B.C. when a vizier of southern Egypt seized power and moved the capital to Itjawy (near Memphis). This was a time of strong kings; Egypt was wealthy, and the arts flourished. This kingdom ended in 1786 B.C., and was followed by a period of weak kings. Asian invaders, the Hyksos, usurped control for a century, and introduced horse-drawn chariots and improved weapons.

• **The New Kingdom** — Beginning in 1554 B.C., this period marks Egypt's meridian as a world power. Native Egyptians drove the Hyksos out of Egypt and restored Thebes as the capital. During the 1400s B.C., under King Thutmose III, Egypt reached its zenith. Campaigns into Asia brought Syria and Palestine under Egyptian control, while reestablishing Egypt's hold over Nubia and Kush. Amenhotep IV, in 1367 B.C., instituted religious monotheism, renamed himself Akhenaton (or Ikhnaton), and moved the capital to Akhetaten (north of Thebes). His radical religious change was not popular, though, and his successors undid his work.

Egypt's power floundered with Dynasty XX. Priests and nobles fought again, territories were lost, the country fragmented and was invaded again.

FOREIGN POWERS

Over the following 700 years, 10 different dynasties ruled Egypt, formed by Assyrian, Nubian or Persian conquerors. Finally, in 332 B.C., Alexander the Great conquered Egypt and built a local capital in Alexandria. After Alexander's death, his territory was divided among his generals, with Ptolemy taking Egypt and founding the Ptolemy Dynasty. The Ptolemies introduced Greek culture while still attempting to maintain native Egyptian culture. Alexandria became Egypt's capital, and its library made the city one of the ancient world's great intellectual centers. The last Ptolemy, Cleopatra, committed suicide in 30 B.C., and Egypt became a Roman province.

MEDIEVAL EGYPT

Egypt remained nominally Roman until the seventh century, when Muslim Arabs conquered the nation, ultimately giving it a new capital (Cairo) and a new culture. After a sequence of Arab, Turkish and North African dynasties — and a brief interlude called the Crusades — an officer named Saladin formed the Ayubbid Dynasty, which ruled from 1181 to 1250. Mamelukes — military slaves — revolted in 1250 and seized power for 200 years. The Mameluke period was one of the most artistically prodigious (and militarily ruthless) periods of Islamic Egypt. The Ottomans invaded in the 16th century, but did not drive out the Mamelukes, instead giving them governorship of Egypt.

MODERN EGYPT

By the 1700s, the Ottomans and the Mamelukes were fighting for power. Napoleon invaded Egypt, wanting to establish a French colony, and he brought many French scientists and scholars who helped foster a European interest in Egyptology. The Ottomans, assisted by the British, forced the French out in 1801. The 20th century gave us an Egypt as British protectorate, but slowly moving toward independence from Europe, finally rising to become one of the Middle East's strongest powers.

For more information on the history of Egypt in the World of Darkness, and in particular the role of vampires, refer to **A World of Darkness Second Edition**.

And so he withdrew from Khem's leadership, and disappeared from its public eye altogether. But Set, the great manipulator, was wise, and he remained within Egypt, relying upon his followers and allies to slowly corrupt those who would lead the fledgling state. Puppet chieftain followed puppet chieftain, Set pulling the strings of each one. The great Serpent slowly coiled around his homeland, knowing that it would one night be his.

Set remained free from harassment by the members of the newborn Osirian League, for his role often went undiscovered. The puppeteers frequently backed opposing chieftains, neither knowing the other's true master. When Horus or his allies learned of Set's involvement, battles would ensue, and these too became the stuff of legend. But Set slowly gained the upper hand, for his were the ways of shadows.

For centuries this transpired: Horus slowly built up his network of supporters and allies, while Set slowly built up his army of pawns and puppets. Corruption runs deep, and Set was the master corrupter; his toxin coursed through the lifeblood of Egypt. Horus did much, it is true, to inculcate allegiances across disparate groups which might otherwise have had no consort, using enmity of Set as a common bond. However, that which has been so easily described was in truth a long and arduous process, and took Horus centuries to establish. Finally, after much toil and effort, Horus' body had wasted again, and he left this earth to replenish his ba for another age.

THE SHEMSU-HERU

When Horus' eyes opened again, much had changed.

Egypt had been united again, one nation under one chieftain, Menes by name. Although Horus suspected him of being a pawn — or even willing devotee — of Set, he could find no evidence for this. But Menes successfully reunited the Upper and Lower Kingdoms into one Egypt and established what history now calls Dynasty I; this appellation is almost an umbrage to Horus, who considers his father, Osiris, to have been the true founder of the first dynasty. But Horus was keen enough to realize that history is relative at best, and any immortal would be wise to accept this.

As expected, much of the Osirian League had crumbled during Horus' slumber; the werefolk hissed and growled at each other over petty disputes instead of concentrating their efforts at common enemies. Osiris' bloodline had been driven from Egypt by Set, and only a few remained, hidden in Egypt's wilderness. The Cult of Isis survived, but only as a handful of weak sorcerers, led by one aging priestess who barely recalled the Spell of Life.

Horus gathered those few who recalled the Osirian League, and began anew the process of building a resistance to Set. But he had learned much from this breakdown: He knew that many times throughout his life he would depart from this world, in order to replenish his vital energies, and

during these times his league would crumble. So other immortals were necessary, to continue his work, to strike against Set in his absence, and to represent him where he could not be. Others must receive the Great Rites.

Horus set out to find the cream of Egyptian society: those who were the best warriors, leaders and thinkers of the current age, those who were most worthy to receive his gifts. He slowly brought them into the Osirian League as his mortal agents; finally, he offered to three of them the gift of immortality, and each accepted. Thus were born the Shemsu-heru, the Followers of Horus.

With their added strength and leadership, the Osirian League flourished once more, and they acted as his generals in Egypt, even traveling to other lands that they might learn additional ways to combat Set. Many strange things did they see, and these they reported to Horus. Each general, in turn, had to die briefly, that he might be Reborn. But never was there a period in which the Osirian League was utterly bereft of leaders.

Few successes were gained, although the Osirian League did stabilize somewhat — however stable any such league could be, considering the contrary natures of those creatures involved. The early mummies were impatient, but Horus counseled them in the ways of prudence. Prompting a conflict too soon, he warned, could ruin all that had been planned; and the few physical conflicts orchestrated by his generals proved that Set and his minions were not easily bested.

For half a millennium did things thus transpire, until the Age of the Pyramids. Egypt, still unified, was growing; deep beneath its surface, though, Set's cancer ravened, and few could see it but Horus. Set's minions crawled everywhere, and on the nation's borders lurked other vampires, who coveted his land's natural resources. Internal conflicts among the skinchangers brought division to the Osirian League; the Mokolé and Bubasti were fewer, some even having turned to the enemy; and some of their kin even suspected the Bubasti altogether of having been seduced by Set. The corrupting reach of Apophis was far indeed.

At last, at the urgings of his generals, Horus decided that there should be even more immortals to carry the weight of his Jyhad. And so he instructed the Cult of Isis to search for other worthy candidates. The process was slow and deliberate; over the next thousand years, under two dozen men and women entered the ranks of immortality. But each was a valuable addition to our cause, and it is from this group that I was chosen.

THE MORE THINGS CHANGE...

We watched our society change, and grow, as parents might watch a child mature. We saw our capital change to Thebes, and then to Itjawy, and then back to Thebes. The role of pharaoh changed and grew, and we hoped that with each new pharaoh Maat would be restored. We lamented at the series of weak kings who slowly led our people into ruin as petty nobles and priests fought for glory, and our blood boiled when the Hyksos, manipulated by Set, led a wave of attackers into our homeland and controlled it. But this was a brief episode, no more than a hundred years (indeed, I myself was dead during most of it); we cultivated mortals who would eventually drive out the Hyksos, and we rejoiced when our people claimed their homeland back from the foreign invaders.

By now there were some three dozen of us, and it grew harder for the Cult of Isis to care for our bodies in death; accordingly, we engineered the construction of cliff-hewn tombs, havens which would protect our bodies from the brood of Apophis while we visited Duat. Thus was created the Place of Truth, or the Valley of Kings: Our havens were constructed simultaneously with the tombs of mortal pharaohs. For many centuries these havens served as places of refuge for our kind, the eldest even retiring there to isolated hermitages, where they pursued their own arcane interests free from the prying eyes of mortals.

We watched a nation rise and fall in an almost regular cycle, as regular as the flooding of the Nile. Unfortunately, not all pharaohs conformed to the ideal of the Chosen of Ra, and they proved to be weak leaders. But we learned to let human history take its course, intervening only when we knew for a fact that Setite involvement was a threat. We were ever reminded of the Jyhad.

THE ISHMAELITES

Just as an endless life is no promise of perfect memory, neither is it a guarantee of total commitment. We all began with genuine commitment to Horus' cause, but for some of us it was but a passing fancy — worth a century or two, then on to other things. If anything, immortality leads to ennui, and stagnation is one of our greatest enemies. Regardless, though, none truly abandoned our crusade.

Except for Ishmael. He had been one of Horus' earliest converts, but after five centuries of battle, he tired — and he doubted the veracity of Horus' word. At one of our gatherings, he had words with our father, and said many unkind things to him. For his treason, he was banished, and told to wander the desert as Set had so done. Ishmael left our company and was never seen again, though reports of his travels surfaced on occasion.

He was not alone; indeed, others began to question the validity of our cause, perhaps inspired by Ishmael's doubts. A few quarreled with Horus, and they too were banished. Others simply left our fellowship, knowing that exile would be their fate; they followed Ishmael in his wanderings, and they were called the Ishmaelites after the first of their kind.

And so we persevered, occasionally adding to our ranks. Many times Set tried to infiltrate the ranks of the Cult of Isis — at first he attempted to destroy it, but as more and more Reborn were created, he soon desired to possess the Rite of Rebirth, that he too might have immortal minions on par with Horus' growing army. He had more than a few successes; his followers disrupted a growing number of Rites, and we lost many potential allies, their spirits and bodies permanently sundered without the Great Rite to draw them together again.

Set's rivalry with Horus was by now millennia old, and while both had strengthened their forces — Set with his Followers, Horus with the Osirian League and the mummies — neither had a significant gain. Likewise, each had dabbled in Egyptian politics: Set constantly attempting to conquer the nation, through foreign forces if necessary, and Horus constantly seeking to liberate his homeland from Set's despotism while also engaging in his own private war of vengeance. But with each locked against the other in private conflict, neither was prepared for the oncoming force of Alexander the Great, and soon another power entirely had taken control of Egypt.

There was little either could do. Set, of course, turned to corrupting the government of the Ptolemies. Horus, weakened by decades of strife, passed into the Underworld once more.

THE GREAT RITE

The Great Rite — also called the Rite of Rebirth or the Spell of Life — has an ancient history. Horus would have his followers believe that the Rite was carefully controlled throughout its history, and used on a select few, but history shows otherwise.

DRAFTEES OR VOLUNTEERS?

In the earliest days of the Shemsu-heru, Horus himself and the high priest of the Cult of Isis chose recipients worthy of immortality, basing their decision on perceived moral virtue and conviction — that the earliest mummies thus chosen were always the upper class of Egyptian society is, no doubt, mere coincidence.

As centuries passed, Horus became considerably less involved in the selection of new mummies; sometimes other Shemsu-heru acted in his stead, and other times his mother's cult acted independently. And through time, the selection of new mummies became considerably more varied, according to the judgment of the acting high priest. It is no surprise that older mummies sometimes treat younger mummies not simply as children, but Canaille.

Some recipients accepted their immortality and were in fact groomed for it — they allowed themselves to be killed while still in their prime, that they might sooner transition to immortality. Others, though, particularly later in the cult's history, simply had immortality thrust upon them: The Great Rite was performed over the dead bodies of warriors or priests who knew nothing of the Shemsu-heru. These were plucked from their rest to live on in a religious crusade not of their choosing.

The Great Rite could actually be performed over anyone who had just died, provided the body was still warm. Some magics were devised just to keep dead bodies warm so that the Great Rite could still be performed.

Not every attempt at creating mummies succeeded. Sometimes the recipient simply remained dead; it is believed that these few had traveled beyond the reach of the Great Rite.

THE SECRET WRITINGS OF CABIRUS

The Great Rite had originally been entrusted to the high priests of the Cult of Isis from the cult's very foundation. Through tight control, Horus hoped to safeguard the secrets of immortality, that no one unworthy of the gift would receive it.

But secrets have a way of becoming known. Some time after the sixth century B.C., Reborn became known in Greece, calling themselves the Cabiri — after an Egyptian mummy named Cabirus, who claimed to have knowledge of the Great Rite of the Cult of Isis. In fact, Cabirus claimed to have been taught it by none other than Thoth himself — a claim which most Shemsu-heru scorn. A European legacy grew from the *Secret Writings of Cabirus*, which resurfaced every few centuries in time to create another Reborn. Horus himself found the last known copy of the *Secret Writings* in the 15th century, and destroyed it.

The Great Rite has never knowingly been recorded in full — and yet some esoteric scholars claim to have seen fragments of this Great Rite. A number of the Shemsu-heru, acting on Horus' command, actively seek these fragments, that they might be destroyed.

THE OLD ORDER CHANGETH...

The following decades took their toll on the Osirian League. Many of the Shemsu-heru took to their own interests, and without Horus' leadership they drifted even further from his ancient Jyhad. The Osirian League began to crumble. The Bastet dwindled, and the Mokolé grew distant and remote, and even the Silent Striders were less inclined to maintain their membership in this fragile alliance. All that remained of the League were a few of Horus' more dedicated followers, and the Cult of Isis.

The city of Alexander was the new Egyptian capital, and many of our kind gravitated toward this bustling cosmopolis. We had seen capital after capital change, but with the rise of Alexandria, something new permeated the air, something which attracted all but the most apathetic among us.

A new culture was taking root in Egypt. The Greeks had come to our sands, and though they had an interest in maintaining Egypt's native culture, it was inevitable that Greek ways would seep in as well. Many of our kind opposed this change, and some favored it; almost to the last of us, however, we were roused by the changes, and the oldest among us showed some light in their cold eyes. Of course, with the Greek people came the Toreador vampires, effete artists and aestheticians who in those days still provided some modicum of a threat, and they gave us a new enemy: Where the Setites waned, the Toreador waxed.

Egypt became an oasis for travelers seeking the exotic or the arcane. Some believed that the enigmatic Thoth had reappeared, in the guise of Hermes Trismegistus. His teachings slowly spread, though it would be many generations before his corpus — in its most debased and popularized form — became well known. Sadly, he who may have been Thoth never appeared to any of us.

Egypt had become known to the outside world as the seat of all mystery; we of the Shemsu-heru, the Followers of Horus, had long known this to be fact, of course, but we were amused by the would-be prophets and sages who clamored in our streets, espousing utter nonsense about occult secrets, unaware of whose immortal shoulders brushed theirs in marketplaces and temples.

At first the Cult of Isis benefited from this activity, as many talented magicians flocked to Alexandria in pursuit of esoteric wisdom. Alexandria became a major cultic center, with the cult's temple hidden beneath Alexandria's busy thoroughfares. But with every genuine magician came 10 charlatans, and the cult was soon overwhelmed with potential members of dubious merit. Horus was sleeping, and his generals' eyes were elsewhere, and soon the Cult of Isis had become like watered-down wine. Only a few more Shemsu-heru were created during this time, as more and more members of the cult cared only for their own magical prowess and less for their duties.

The last high priest of this age was Nikos, a Macedonian, and he despaired at the vainglorious hedge magicians which now made up the cult's roster. When finally Nikos found another magus capable of understanding the Great Rite, he happily taught the young Egyptian the essentials of the Rite, that he might assist Nikos and one day replace him in Horus' service. But the Egyptian — whose name is oblivion — was a traitor, a magus in Set's employ. Upon learning what he felt to be the entirety of the Great Rite, he himself slew Nikos and called for an assault on the Cult of Isis. This weak lot was unable to withstand Set's sudden assault, as his Followers and mortal minions overwhelmed the hidden Temple of Isis. To the last person were the priests and priestesses slaughtered.

THE CHILDREN OF APOPHIS

At last, the Serpent was victorious: He was now prepared to build an army of immortals to rival Horus'. It was not enough that Set had a legion of vampires at his beck — he wanted to supplant Horus in all regards and take from him every bit of power or glory that remained. And so, from the ranks of his followers, he chose the first seven recipients of the Rite of Rebirth, that they might spearhead the assault against Horus and the Shemsu-heru.

But Set's treacherous ally, the Nameless who slew Nikos and stole from him the Great Rite, was a fool: He had not learned the entire workings necessary, and in his vanity he thought that he had mastered the Rite. And so the seven human followers of Set — five men and two women — were ritually slain, their own bodies wrapped in linen, and that which was believed to be the Great Rite performed.

Seven fools died; seven monsters returned.

The Bane Rite was corrupt and debased, for it bonded the souls of these seven with foul servants of Apophis, the Great Serpent, whose evil outweighed even that of Set. They returned to life as did the followers of Horus, but they brought with them madness incarnate; and theirs was were not a giddy, inane delirium, but a cunning, evil lunacy. These men and women no longer cared for Set or his agendas; they became servants of a darker power which even now threatens to engulf creation.

Thus were born the Bane Mummies; those who would have been Set's servants are now his occasional allies, and they are as much a threat as is he. Many of the Shemsu-heru claim that these creatures are even more baleful than Set, for they are the opponents of Maat. They are agents of hatred and corruption, and they are to be destroyed.

What of the nameless priest whose treachery brought about such abominations? He languished in one of Set's many dungeons — as punishment for his failure — until one of the Shemsu-heru learned the priest's true name and obliterated it.

Only Set knows the ritual which created the Bane Mummies; and it is unlikely that he will ever create any more.

THE EGYPTIAN DIASPORA

At last Horus opened his eyes once more. He had spent much time in Amenti and again a new world faced him. Egypt was no longer a sovereign nation, but a vassal state of Roman rulers, who were themselves unwitting subjects of the Accursed. The Roman Ventrue were now the enemy as well; and as Horus saw their dominion over much of the world — or the world as he knew it — he realized how utterly provincial he had been. The rest of the world had gone by, while he had focused all his efforts on one part of it. It was inevitable that Maat was not restored, for the entire world, overrun with vampires, was in disharmony.

A new religion was also spreading across the world — a religion which spoke of a god-man sacrificing himself that his people might be saved, and coming back from death three days later. This religion was not unique, of course — Horus had seen many such movements in his day, from the followers of Orpheus to Serapis to Mithras — but Horus grew alarmed by the fervor with which this particular variant, Christianity, spread across the Middle East. Indeed, at first Horus suspected one of our own kind to be responsible.

Set had finally collapsed into torpor, the long sleep of the undead, but his work was far from over. The Cult of Isis had been destroyed, the Osirian League was but a distant memory, and Horus saw that many of his own followers had drifted across the world, their commitment to the Jyhad wavering or even abandoned. It was time to rebuild what he could.

But it was a new era, a new age, and Horus realized that he could not live lifetime after lifetime repeating the efforts of previous lifetimes. Horus saw how much wider was the world than he had been prepared for, and he undertook to learn all that he could.

A magical call to arms was issued, and his followers — those who could, at least — responded, gathering in Alexandria. Even those who had long forsaken Horus' zealous crusade acquiesced to his summons, for this was the first time in over a millennium that he had ever called everyone together. In all, there were 43 of us accounted for, either currently dead or living. We were sure that other mummies had been created in the latter days of the Cult of Isis, when the Shemsu-heru were lax in their stewardship of the cult, but we knew not how many.

With us all gathered, Horus issued his code, the laws by which he expected his followers to conduct themselves; few of these laws were in fact new, but the current formulation was indeed a novelty. Then he announced the Great Diaspora: He was leaving Egypt, that he might travel the known world, and he commanded us all to do the same:

Our homeland is no longer ours; it is held in the grasp of a force more powerful than we could hope, more dangerous than we could fear. The Accursed are so much more than the scions of Set; they are all the agents of Apophis, and He now lies coiled around the world.

AN ARMY OF DARKNESS

Who were the enemies of Horus and his followers? So much has been said about the Shemsu-heru, with only veiled references to their opponents.

The first enemy of the Shemsu-heru was Set himself, the Antediluvian vampire who destroyed Osiris and sought to control all of Egypt, if not the world. But his followers were many, too: Counted among them were the Setites, the vampiric progeny of Set who shared his ambitions and desires.

Set, however, was just part of the larger picture; the Reborn of Egypt knew him to be but another pawn of Apophis, the Great Devourer — the demon who fought Ra daily, and sought to consume the sun, bringing about the world's destruction. And Apophis' servants were many: from the unwitting Setites, to mortal sorcerers who sold their immortal souls to Apophis in exchange for dark powers, to other inhuman creatures who reeked of corruption and maleficence.

The Reborn ultimately learned of a peril of their own causing. It was well known that sometimes the Great Rite simply did not work — the eternal soul of the departed having passed on beyond the Rite's reach. But the body had nonetheless been prepared for immortality by the Rite's magics. On rare occasions, these bodies were joined by foul Banes, the spirit-servants of Apophis, who reanimated the bodies, now made foul and disgusting by the process, and used them to serve Apophis' dark ends.

Finally, there were the true Children of Apophis, the seven mad Reborn who serve the Great Devourer — and they are among the greatest foes of the Shemsu-heru.

THE SECOND CITY

We know now that in Set's first exile he was Embraced — to use the Leeches' own euphemism — and eventually found his way to the Second City, where others of his kind held sway and committed unspeakable atrocities on the human populace. Eventually this city was destroyed — some say by its human residents, although others speak of a terrible sandstorm that buried the unholy city.

Many of the Shemsu-heru believe that this city does indeed lie within Egypt's borders, and they even allege that Horus knows where this city's ruins lie. If this is true, then Horus may be the only living entity who knows the city's location — for the vampiric citizens of the city, now few in number, lie in their long slumber — and he will do anything to protect the city's location, lest its secrets fall into the wrong hands.

Egypt the mighty has fallen, but it did not fall with the arrival of Rome. It fell when Osiris received the curse of Caine. We can no longer strive for Maat as long as a single child of Apophis survives. No longer am I the avenger of my father: I must avenge the world.

Leave now our homeland: We must be exiles from that which birthed us and nurtured us — for rest is due only to the warriors who have succeeded in their tasks, and we have many tasks before us. Depart from this land, seek your fortunes across the world, and remember what we fight for. There shall be a gathering one day in the future, when the darkness threatens to engulf us and all hope is lost — and on that day, we shall triumph over the armies of Apophis. We must prepare for this gathering, when the armies of Ra and the armies of Apophis muster all their might. For too long now we have been overly concerned with the fate of one nation, one people, when all of the world lies at stake. We have blindly tried to see Maat as linked only with the nation of Egypt, but we must look to the world outside its borders.

Leave our homeland, and prepare for the coming war.

We listened to his words. Like his father, Horus was a magnificent orator, and for the first time in a thousand years he was compelled to speak — and there was wisdom in his words. Some of the Shemsu-heru chose to ignore him, for the Jyhad was no longer theirs, and Maat was no longer a principle they upheld. Horus spoke to these too: All were free to leave his fellowship, and join the Ishmaelites; since we were all to travel, the Ishmaelites' exile was much less a bitter pill to swallow.

Should any oppose Maat, Horus then warned, they would be blotted out. He knew that there were some in our midst who consorted with the Accursed for personal gain, and those who claimed that not all vampires were opponents of Maat, or servants of Apophis. To them he issued warnings, that they risked his wrath.

Horus did not abandon Egypt: Some of his followers elected to stay, in spite of his edict. He was prepared for this, knowing that a homeland — especially a homeland of over a thousand years — was hard to abandon, and our roots lie in this nation. In truth, many say that Horus has long believed that the final struggle with Set will take place in our homeland, and it is here that Apophis will either triumph or be vanquished. And so he established Alexandria (already for over four centuries our latest capital) as our port-of-call in Egypt, and he commissioned a council to remain in Alexandria to monitor supernatural activities in Egypt.

Horus also reestablished the Cult of Isis. He did not share the secrets of the Great Rite, for he felt that too much had already been compromised: Mummies existed which could not be accounted for, and the Bane Mummies were an example of what could happen should the Rite be perverted; no, the secret was his, for the day in which he chose to create more Reborn. But still the cult was useful, as mortal agents of Horus and sorcerer-allies in the war against the Accursed.

And the Shemsu-heru departed, many leaving Egypt for the four corners of the globe. We were saddened, but there was wisdom in Horus' words.

DIASPORA'S END

Enkidu looked at Gilgamesh, and said:
You will be left alone, unable to understand
In a world where nothing lives anymore
As you thought it did.
— The Gilgamesh Epic

So much could be said here about our history, and should be said. But the adventures of the following ages are secondary to our destiny and our mission. I myself left Egypt, traveling southward first, and then finally making my way to Asia Minor. Horus traveled with a small group of his most loyal followers, and we all made the world our new home.

We did much, and we learned much. We met others in the world, who, like us, died and returned again and again — but they knew nothing of Horus, or Osiris, or Thoth, and were followers of foreign gods, with their own hidden agendas. The acquisition of knowledge is an almost insatiable desire among the Shemsu-heru, for it is the promise of new learnings which drives us past the ennui of millennia.

The European Middle Ages were a fascinating period for us, as we watched an entire people squander their intellectual heritage, and bury it in unread books hidden in aging monasteries. Many of us traveled Europe, astonished at what we saw — particularly the power amassed by the Children of Caine during this time.

Maat was but a dream for us; the world was falling apart. Maat had long since been replaced by the Christian virtues, which we saw as strangely similar to our own virtues — but even these were ignored and abandoned.

Things fall apart, the Irish poet says. The center cannot hold.

Horus finally settled in Geneva, Switzerland, and it is from here that he leads us. By now, many had come to settle into semipermanent abodes, and we were becoming accustomed to whatever ways of life we had crafted for ourselves. We watched the world's mightiest nations war twice with each other, and we saw what little progress we had made in trying to restore Maat.

Just after what you call World War II — and what we call yet-more-bloodshed — Horus died, again. It was time, for he had endured decades of change. We expected at least another century bereft of his guidance, for his time in the Underworld was rarely brief.

But now he has been restored, after a few short decades of rest. He moves with an urgency never before seen, marshaling his forces against the armies of Apophis. None know the reasons for his new zeal, but many believe him to have received a divine vision during his last slumber — as sometimes happens with us — and that he has seen signs of the imminent battle with Apophis.

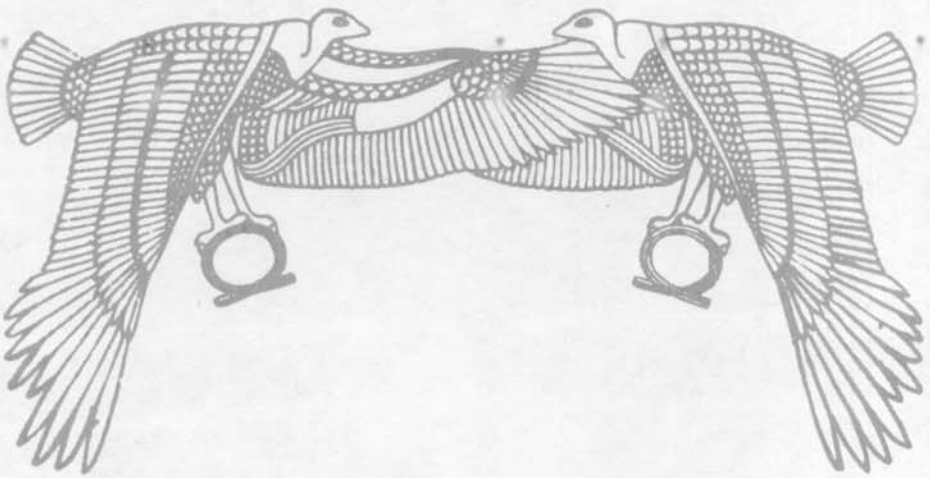
He has not yet put out a call to arms, but it will be soon. More of us are simultaneously awake now than have been for centuries — and many are finding their way back to Egypt. Horus' speech has been forgotten, and out of nostalgia we return to the sands and river which birthed us, and which nurtured us for three millennia.

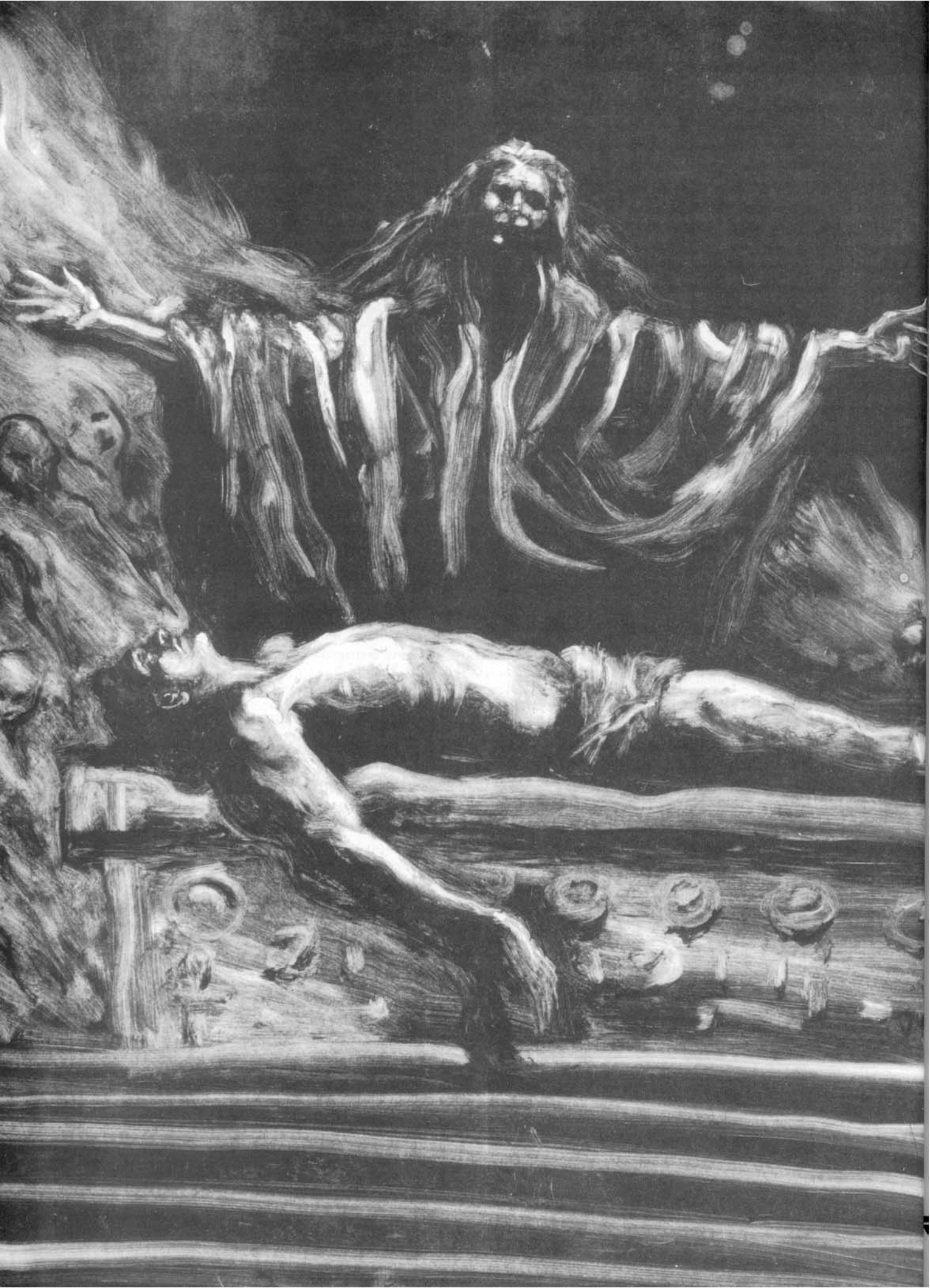
I have seen the signs, and they speak of war.

But will we have an army? The Shemsu-heru have lived many years, some as many as six thousand years. Now we are scattered across the globe, each living as a silent witness to humanity's "progress." With each new life, however, seems to come less resolve, and we are overcome with inertia. Those who have managed to maintain their involvement in the world often pursue their own itineraries, paying only partial (if any) heed to Horus.

I look about at my brothers and sisters and wonder: When the final battle with Apophis comes, will we be able to rouse ourselves?

Or has Apophis already won?





CHAPTER TWO: THE WORLD OF MUMMY

From the dawn of time we came, moving silently down the centuries, leading many secret lives. No one has ever known we were among you — until now.

— Ramirez, in *Highlander*

The Reborn of Egypt are not the only mummies of the World of Darkness; indeed, the Reborn come from the earliest days of time and from across the world. The mummies of Egypt are by far, however, the most numerous of the Reborn, because of Horus' systematic attempts to create an army of immortal followers. Likewise, even though not all Egyptian mummies ultimately offer their loyalty to Horus or his cause, the Shemsu-heru remain the majority. Thus their cultural hegemony has led to their hegemony of Reborn society, and all other mummies are judged against their standards.

Three criteria divide the Shemsu-heru from the other Reborn:

• **The Sebayet** — This body of didactic literature consists primarily of the *Fragments of Isis* (which detail the origins of the Egyptian mummies) and other related ancient manuscripts; it embodies the beliefs of the Shemsu-heru, although various portions of it may be in dispute at one time or another.

• **The Great Rite** — Egyptian Reborn were created through the use of the Rite delivered by Anubis through Thoth and enacted by Isis. For three thousand years, the Cult of Isis was responsible for the preservation and application of the Rite of Rebirth.

• **The Code of Horus** — This was the legal code established by Horus prior to the Egyptian mummies' Diaspora, and it clarifies the goals and restrictions of Horus' followers.

The Shemsu-heru accept all three of these items, and it is by these criteria that the Shemsu-heru divide the various Reborn communities of the World of Darkness.

THE CABIRI

The Cabiri (singular *Cabirus*) are a branch of mummies created from a bastardized variant of the Spell of Life, but were given immortality utterly oblivious to the Jyhad or Horus' crusade. They share a common origin, but whether they share common goals is a question that remains unanswered. Cabiri do seem to have a common interest in the occult, and maintain sporadic contact with mortal societies such as the Arcanum.

These Reborn date to the sixth century B.C., when a Greek magus traveling in Samothrace met with a man named Cabirus, who claimed to be an immortal. He credited his immortality to a powerful Rite performed by the high priest of an Egyptian cult, and he alleged to know the secrets of making others like himself — a secret taught to him by the gods themselves. The magus, versed in necromantic magicks, recorded what he understood of the Rite from Cabirus, and then returned home to Thessalonica.

These notes — called the *Secret Writings of Cabirus* — became part of what seemed to be an endless cycle: The *Writings* would languish for years and then be rediscovered by some mystery cult; a new Reborn would be created; and the notes would again disappear. Cabiri thus created often sought out older Cabiri for instruction in their immortal condition, but usually went their own way shortly thereafter.

The recipients of this rite came from across Europe, and their creation spanned some 2,000 years. In time, the Shemsu-heru learned of the Cabiri and their origins, and claimed that the *Secret Writings of Cabirus* were no doubt a stolen version of the Great Rite; Horus immediately declared them bastards, and vowed that the *Secret Writings of Cabirus* must be located and destroyed, at all costs, in accordance with his code.

During the Renaissance, Horus himself found and destroyed what he believed to be the last copy of the *Secret Writings*. Nonetheless, a few more Cabiri were created since then, the last being an Englishman named Winthrop Murray, previously a member of the Arcanum. No one knows with certainty the exact number of Cabiri created, but it is believed to be just over a dozen.

Organization: The Cabiri lack organization — they are a lineage of mummies with a common origin, but have little other affiliation or loyalty. Cabiri do maintain at least nominal communication, in order to exchange speculations and share discoveries.

Background: The oldest Cabiri are Greek, but they come from all European nationalities, peoples, and religions — from Europe's oldest pagan faiths to Christianity. Each recipient of the spell was chosen for different reasons by different cults or magi. Most Cabiri were found through various mystery cults, which were fascinated with the mysteries of life and death; thus they tend to have more philosophical and esoteric inclinations. The Cabiri rank among the greatest Reborn scholars of the arcane and the occult.

Quote: *I have seen the world for all its wonders and all its horrors, and still I do not understand my own existence. But exist I do, and I shall yet find purpose to my endless life — which must be something greater than the religious crusade of a six-thousand-year-old tyrant with a family name to uphold.*

STEREOTYPES:

- Children of Apophis — Living madness, they give good reason for the Shemsu-heru to exist; of course, it is because of the Shemsu-heru that these Banes exist.
- Ishmaelites — Wanderers and vagabonds like us; unlike us, though, they must contend with the blind intolerance of their own brothers and sisters.
- Shemsu-heru — They claim themselves to be our ancestors, and us to be naught but pale imitations. Yet they cling to the trappings of a dead faith, and worship a one-eyed madman.
- The Others — We have met them, and we see an epoch in their eyes: Who are these that hail from the beginnings of time?

THE CHILDREN OF APOPHIS

The Children of Apophis — also called the Bane Mummies, particularly by their enemies — are dark and twisted parodies of the Shemsu-heru, created by Set as rivals to the minions of Horus. But the result was certainly more than he had bargained for: While the Bane Mummies are truly immortal, their experiences in the Underworld have utterly transformed their psyches, and their souls belong to Apophis, the Great Devourer of Ra. These seven peoples — five men and two women — returned from the Underworld and renamed themselves after the incarnations of Apophis, with powers even greater than those of the Shemsu-heru, that they might act as the servants of Apophis' will.

Set originally created the Bane Mummies, meaning them to serve him as the Shemsu-heru serve Horus. However, they are far more powerful than he had bargained for, and also now sworn to a power not unlike a god. They still aid the Setites on rare occasion, but the Setites must always first negotiate with Apophis and perform some task for Him in return. Some believe that Set knows the Children of Apophis' true names and uses this knowledge to maintain some leverage over them, but others allege that they too know Set's true name, and the two parties maintain a 2,000-year-old magical cold war.

While the Shemsu-heru see the Children of Apophis as madness incarnate, the Children of Apophis naturally have a different perspective: They believe themselves to be among the few who see the world as it truly is, and it is this clarity of vision that motivates them. The world itself is broken, and it cannot simply be mended back together: It must all be destroyed, thrown into the forge of creation, so that a new world may be born from it.

Only seven Children of Apophis were created — although there are persistent rumors of additional Bane Mummies spontaneously generating from botched Great Rites. It is commonly believed that only Set knows the ritual to create Bane Mummies; whether this is true has not yet been proved. The Children of Apophis seek the secrets of the Great Rite, in order that others like themselves may be created, and when they are not furthering the desires of Apophis or aiding the agenda of the Setites, they seek relentlessly any information which would allow them to re-create the means of their own creation.

Some of the Children of Apophis are physically deformed, even monstrously so; others appear somewhat human at first, their true deformity entirely spiritual. The more monstrous Children of Apophis tend to hide their deformities under elegantly carved masks and ornate robes.

Organization: The Children of Apophis are Tutu the Doubly Evil; Hemhemti the Roarer; Amam the Devourer; Qetu the Evil-Doer; Hau-hra of the Backward Face; Saatet-ta, Darkener of the Earth; and Kharebutu the Fourfold Fiend. Qetu and Saatet-ta are women; the rest are men. They often act independently of each other, but always in service to Apophis. Children of Apophis may be accompanied either by a host of Bane-spirits or Followers of Set (sometimes both), and often by mortal worshippers of Apophis, trained in the magical arts.

Background: The Children of Apophis were all at one time mortal followers of Set. They were created in Alexandria, in the first century B.C., and all were of native Egyptian stock. They included priests, warriors, and magicians — the cream of Egyptian society and the best among Set's mortal minions.

Quote: *We have crossed the threshold, and we see what is to come. It is ours to prepare the way.*

STEREOTYPES:

- Cabiri — They are children. Let them play as they might, and keep out of the way of adults.
- Ishmaelites — They have seen the wisdom of abandoning Horus; why do they not go all the way and join us?
- Shemsu-heru — They follow a foolish demagogue who clings to ancient beliefs and pines for a world that cannot be.
- The Others — Those who are not for us are against us.

THE ISHMAELITES

Not all who received the Great Rite follow Horus in his crusade. Early on, some of the Shemsu-heru drifted from Horus' cause, seeking instead their own pursuits and interests; such men and women gravely disappointed Osiris' son. Though they were traitors to his sacred vision, they were still his children, and he could not bring about their deaths; thus he exiled them as his own father had banished Set for his treachery. The first of their number was called Ishmael, and all others who refuted Horus' authority were branded with his name. Forced to wander beyond Egypt's borders, they were often the first Egyptian mummies encountered in other lands.

As the Cult of Isis slowly grew more lax in the creation of mummies, particularly during the Ptolemaic and early Roman periods, more Reborn spurned Horus' cause, and these too were forced to wander in Ishmael's name. Such dissidents were often of Greek or Roman stock, and they usually chose to return to the lands of their families.

When Horus declared the Diaspora and decreed that his loyal followers had to leave Egypt, the Shemsu-heru met with the many Ishmaelites, and learned of their fortunes in exile. Some had set themselves up as mortal princelings, with armies at their command and many powerful allegiances; others lived as hermits, exploring the nature of immortality. Of course, as Horus and his kind left Egypt, many Ishmaelites chose to return to the lands of their birth.

Now that the Shemsu-heru wander (or settle, as the case may be) the earth as widely as the Ishmaelites, the only distinction between the two groups is loyalty to Horus. Some Ishmaelites may even combat the minions of Apophis; they simply refuse to abide by any legal code established by a ruler whom they consider a petty tyrant attempting to validate his own vendetta.

Organization: The Ishmaelites are not by any sense of the word a society: rather, they are the Egyptian mummies who, for whatever reason, do not belong to Horus' fellowship. They may possess any agenda they choose; they frequently develop relationships with each other, sharing the common bond of "outsiders," but they do not have a legal code or voice of authority.

Background: Some of the Ishmaelites are of native Egyptian stock; others, created during periods of foreign occupation and intermingling, may be Greek or Roman. The Ishmaelites, like the Shemsu-heru, run the spectrum of mummy age — from among the most ancient to the last group of mummies created by the Rite of Rebirth. They also come from a broader spectrum of educational and cultural backgrounds, including servants and slaves; it is no surprise that the Shemsu-heru see the Ishmaelites as the dregs of mummy society.

Quote: *We are looked down upon by our own countrymen, but we are not blind zealots, following a long-dead religion or a simple-minded vendetta. We are free men and women, fit to follow our paths wherever they may take us.*

STEREOTYPES:

• Cabiri — They are very much like us — outsiders and outcasts. Of course, we are older and wiser, so they should treat us with some deference.

• Children of Apophis — They are dangerous and insane. Avoid them; keep them and the Shemsu-heru at each other's throats for all eternity, and we can safely go about our business.

• Shemsu-heru — What's this nonsense about Horus, "The First among Mummies"? The first Egyptian mummy was a farmer. The followers of Horus often have a lofty vision, but see it with blinders on.

• The Others — We are not alone of our kind, for others exist like us; sadly, they too often display the cultural shortsightedness that Horus and his own followers do, refusing to recognize the rights and experiences of others.

THE SHEMSU-HERU

The Shemsu-heru, or Followers of Horus, date back over five thousand years to Egyptian prehistory and the epic struggle between two brothers, Osiris and Set, for the control of ancient Khem. Their tales have already been told and retold, and need not be repeated here. The first Reborn of their lineage was Horus himself, and he has set the standards for all those who would follow in his footsteps.

Horus declared an end to the creation of mummies in the second century A.D., and he does not recognize the legitimacy of any Reborn created after his decree. Even if other Reborn created after his decree wish to take up his cause, he treats them as second-class citizens (at best). At the same time as this decree he issued a series of other precepts, which have come to be called the *Code of Horus* — this code is the law by which all his Followers must abide lest they be exiled from his fellowship.

The Followers of Horus are by far the greatest number of Reborn in the World of Darkness. This apparent hegemony has also led to no small amount of haughtiness on their part — they consider themselves the oldest and the greatest of all mummies ever to have been created, and believe themselves to be agents of the gods. Not all of the Shemsu-heru blindly follow each precept of Horus' code — in fact, some of his followers stubbornly ignore those elements of his code they feel are punitive and self-centered — but they at least must share a common goal of restoring Maat and defeating Apophis.

Organization: The Followers of Horus are a loosely organized confederacy sharing a common legal code, with Horus as the obvious leader. Subordinate leaders are called viziers (*djat* in Egyptian), and represent the authority of Horus in different major regions: North America, Australia, etc. Typically, Horus will appoint one of his viziers to serve in his stead while Horus is dead; this vizier is given the honorific First Under the King. Only a handful of his viziers have ever held this position.

Beyond this, his followers have relative freedom and autonomy. There have been 42 Shemsu-heru (not including Horus himself), although some among them disagree as to the exact number of who is really loyal, and to what degrees these loyalties exist.

Background: Most of the Shemsu-heru were native Egyptian nobles, from Hamito-Semitic stock; others were often prominent citizens. Shemsu-heru ranks include nobles, warriors, court magicians and priests. Only rarely was a foreigner accepted into Horus' fellowship, and only if he accepted Egyptian ways and demonstrated his loyalty to Maat.

The Shemsu-heru were the most systematically created of Reborn, from the period when Horus was most involved in the selection of the Rite's recipients. Thus they also tend to include the oldest mummies; this is not to say, however, that all of the most ancient mummies are necessarily Horus' followers.

Quote: *The signs of war are clear. The Great Serpent, Apophis, rears his head and is prepared to devour Ra. We stand as Ra's last defenders and the Champions of Maat; by our efforts Maat will be restored: Heaven and earth shall again be one, and Apophis shall be cast out, never again to trouble us.*

STEREOTYPES:

• Cabiri — They are bastards created through a lesser rite and from an inferior culture; is it any wonder that they do not acknowledge Horus? Not many exist, though, and provided they do not trouble us, we are content to let them squander their undeserving gift.

• Children of Apophis — These seven are the Bane of Ra, born in Corruption. Though they are few, their capacity for destruction is great. We shall learn their true names, that their ultimate destruction may come about before it is too late.

• Ishmaelites — Rogues and traitors, they have turned their back on their benefactor and have forgotten their very reason for being. But considering their typical background, can we expect any less from the Canaille?

• The Others — Who are these Reborn that have been created, and how have they come about? We do not understand them or their motives; so long as they do not stand in the way of our fight, we shall ignore them for now. Should they prove themselves to be agents of Apophis, however, they shall feel our holy wrath.

THE OTHERS

From the ancient cultures of the Americas, the ancient Middle East, sub-Saharan Africa, Asia and beyond come these other mummies. Some were created as flukes, others part of an intentional process; some claim to be chosen by the gods, while others follow in the tradition of heroic men and women who pierced the veil of death and returned, and in so doing found their lives forever changed. Like the Egyptian Reborn, they go through the same life-death cycle, spending half of their existence in the Underworld.

The Shemsu-heru, in their hubris, casually dismiss these Reborn as simply "Others," despite the fact that they come from different ages and different peoples. But the Shemsu-heru are shortsighted, for some of these mummies are far older and more learned than even they.

There are considerably fewer of them now than there once were. Perhaps they Transcended, or were Obliterated — either way, they reached the final peace which seems to have forever eluded the mummies of Egypt. But a few do still exist, and can be encountered from the streets of modern New York to the byways of the Tempest.

Organization: Each of these "Others" is more faithfully categorized according to cultural origin: Just as the mummies of Egypt consider themselves one race, so do the Reborn of the Maya, and the Chinese, and all the races of humanity. Only the sheer ethnocentrism of Horus and his followers categorizes all foreign Reborn as "The Others."

Background: These mummies may come from any background appropriate. It is more likely that individuals specifically chosen for immortality were chosen because of a noble station or a heroic reputation, but ultimately there are no restrictions on immortality.

Quote: *Who is this stripling Horus, calling himself the First of the Reborn? The Egyptians would claim themselves the source of all civilization, but I was born and died before Horus was even conceived, and I have traveled the byways of Xibalba for millennia.*

STEREOTYPES:

- Cabiri — They are like us, but still young and foolish.
- Children of Apophis — Dark, ugly creatures, who bear the visible marks of their inner turmoil. They sully the gift of Rebirth: Would we even have such as they were it not for the actions of Horus?
- Ishmaelites — They have begun to see the truth — that immortality is not to be wasted on a single vendetta.
- Shemsu-heru — They have such potential, if they would but liberate themselves from the demagoguery of their leader.

THE CODE OF HORUS

These are the commandments which the Lord gave Moses for the Israelites on Mount Sinai.

— Leviticus 27:34

As a last duty before leaving Egypt, Horus issued a series of commandments that have come to be collectively known as the *Code of Horus*. The code itself is barely two thousand years old, but it represents another three thousand years of Horus' beliefs and teachings. It is a summary of what was taught to each new mummy upon creation, and serves as a reminder to the Shemsu-heru that they do not forget their purpose in life.

The code's tenets are few, but sweeping, and Horus expects any would maintain his fellowship to abide by this code. Those who violate the code may face any number of consequences, ranging from branding to physical death (as a token gesture, really) to true obliteration — the blotting out of a mummy's true name.

THE CODE EXPLAINED

I. I am Horus, your Father, the First-Among-Reborn. Heed my words always.

The Shemsu-heru owe thanks to Horus, for without his efforts they would not be bestowed the gift of immortality. He comes from a line of gods, and in his wisdom directed that the Shemsu-heru be born: The Shemsu-heru should not question his word, for he knows more than they.

II. Combat the minions of Apophis, in all their divers forms, at all times, for they are the opponents of Maat.

It was for this very purpose that mummies were created, and it should always be their driving motivation. The Shemsu-heru are, in their own words, the Champions of Maat.

III. Consort not with the Accursed, for they are the brood of Apophis.

This law is special to Horus, and those who would ignore it risk his wrath. It was a vampire who forever altered his father's life, and it was as a vampire that Set destroyed the royal family. Horus sees almost all vampires as his sworn enemies, and thus the sworn enemies of all who would follow him: The only exceptions are the Children of Osiris, who seek redemption from their cursed state. All other vampires are to be treated as the foe — with particular disdain and loathing aimed at the Setites, and any who share Set's foul vitae.

IV. Acknowledge your kinship in Maat with one another: Never shall one of the Shemsu-heru turn away another in need.

The followers of Horus are alone in this world; though they come from many generations, different lineages, and may be thousands of years apart in age, they see themselves as siblings, united by the gods and fathered by Horus. Thus, no one of the Shemsu-heru should ever turn away one of his brethren in need.

This commandment is particularly useful to those Reborn who have spent many years in Duat and have found their worldly resources in disarray, and who have not made the appropriate arrangements with retainers. However, the fellowship of the Shemsu-heru extends beyond mere housewarming or financial assistance: It extends to matters of life and death, particularly in the struggle against Apophis.

V. Let not a mortal worship you, for the time of gods is past, nor let the mortal populace learn of our existence.

Horus was wise, knowing that even the most noble men and women, given the gift of immortality, could set themselves above other men and women. But mummies exist to restore Maat, not seek the glory and power of godhood. Only the base Ishmaelites and the Accursed are so self-serving that they would squander the gift of immortality just to collect fiefdoms like a child collects toys.

It is also good to keep the truth of Rebirth a secret from most mortals, who are incapable of accepting a truth so great. Even fringe groups like the Arcanum and the Orphic Circle are best avoided, lest they learn secrets too dangerous for mortal comprehension.

VI. Seek not to create others like us.

This is a surprising law to many, and Horus has never offered explanation for it — yet as long as he is the sole possessor of the true, complete Rite of Rebirth, more mummies cannot be created. And he has shown wisdom in all other decisions, so he should be trusted on this.

RELATIONS WITH OTHERS

Mummies are not the only supernatural creatures on this world; indeed, there are entire communities of disparate creatures with whom they must interact — some as friends, some as foes. Let us harken unto the words of the Ishmaelite mummy Nebthu-pta, who discourses herein on the nature of mummies' supernatural allies and rivals.

VAMPIRES

It is simple, and cannot be restated enough: Vampires are to be seen as our enemies. The very first law of the Code of Horus teaches us thus.

And yet, throughout our history, there exists a strong tradition of allying ourselves with the Children of Caine. Even many of the supporters of Horus' Jyhad view the undead on an individual basis, and choose not to randomly destroy any vampire encountered. To be sure, most mummies treat the Accursed with no small measure of suspicion, but few other than Horus blindly consider all vampires as opponents of Maat.

Many of the Shemsu-heru break the first commandment of Horus' code nightly, for any number of reasons. Some argue that Horus' edict does not take into account those undead whose

HARSH REALITY

Adherence to the Code of Horus is one of the dividing factors between the Shemsu-heru and the Ishmaelites — but even his own followers sometimes only pay lip service to parts of his code, and do not live in rigid accordance to his word.

I. I am Horus, your Father, the First-Among-Reborn. Heed my words always.

Really, now. Horus is actually the second Egyptian mummy, with the first being a farmer — but he would probably rather forget that. But that bit of historical inconsistency is beside the point, which is this: The word of Horus is often heeded by his followers, sometimes out of respect, but just as equally out of fear.

II. Combat the minions of Apophis, in all their divers forms, at all times.

Many of the Shemsu-heru see this law as the only true and valid law in the entirety of Horus' code; even some of the Ishmaelites grant this precept some respect.

III. Consort not with the Accursed, for they are the special brood of Apophis.

Of course, this law is broken almost daily by mummies, even Horus' own followers, who have developed a kinship with some vampires, seeing them more as victims than simply an unnamed "Accursed." Sadly, Horus seems to think that championing Maat comes secondary to avenging his father, who was probably not the martyr Horus would have us believe Osiris was.

IV. Acknowledge your kinship in Maat with one another: Never shall one of the Shemsu-Heru turn away another in need.

Subtext: You can ignore all your brothers and sisters (or "children," in Horus' case) all you want until you need a favor, and then they're duty-bound to get you out of trouble. Well, at least it maintains some semblance of civility between them.

V. Let not a mortal worship you, for the time of gods is past, nor let the mortal populace learn of our existence.

Remarkably few Shemsu-heru have ever set themselves up into positions of authority and godhood — with the exception of Horus, that is. Of course, the Ishmaelites and the Cabiri are free to do as they choose, but political power gets a tad bit stale after a few hundred years — with the exception of Horus, that is.

As far as hiding from mortals — well, Horus has got that right. Mortals are the most vicious brood of vipers on the face of the earth, and who knows what would happen if the Reborn ended up in laboratories somewhere?

VI. Seek not to create others like us.

Indeed. The Cabiri probably really vex Horus to no end, and it isn't through anything they did.

Perceptive Reborn question why Horus has declared this. Some of the Ishmaelites — indeed, even a few of the Shemsu-heru — say that Horus is simply a tyrant, and likes controlling the creation of more Reborn.

But some fear reasons far greater. Mummies exist outside the natural order of things: It is not natural to come back again and again into the same body. Is it possible that the champions of Maat are themselves obstacles to its restoration, by virtue of their unnatural existence?

condition was thrust upon them. These poor creatures merely try to make the best of their own horrid existence, and should be pitied more than hunted. Many mummies would even argue — though not to Horus' one-eyed face — that to see all the Accursed as "evil" is childish and simplistic, and not befitting an immortal.

Other mummies believe that there is much knowledge to gain from the undead, and during the Dark Ages — which Horus slept through — many relationships were maintained with the Cappadocian vampires, whose meditations on the nature of life and death were strangely appealing to the Shemsu-heru.

There exists a deeper reason why vampires, who almost without exception are supposed to be our sworn enemies, in truth often become allies, even friends and confidants. Vampires, like mummies, are creatures of eternity, and this is a bond which cannot be overemphasized. Those whom we would seek to destroy are also among those who are most likely to understand us.

THE CHANGING BREED

You cat here — your paws are the arms of Horus
who avenged his father Osiris against Set
and put Set to the evil he had done.

— spell for curing a sick cat, Metternich Stela

Shapeshifters are a confusing lot, and hard to bargain with. They often live short lives, filled with violence, and negotiations made with one generation may often be forgotten by the next. Still, they are an honorable folk, and their peculiar atavistic lifecycle often allows them to remember the deeds and words of generations past.

Although the shapeshifters consider vampires as much their enemy as we do, they see them as only a portion of a greater threat — that which they call the Wyrm, an encroaching spiritual oblivion which has for centuries upset universal harmony. They too are warriors for Maat, then, and their Wyrm is clearly Apophis. Thus, although they no longer maintain a formal alliance with us, they are nonetheless among our allies.

But the Changing Breed is now a dwindling breed, and they fight for their own survival as much as for the survival of our world. Fighting for salvation makes one less likely to participate solely in a war of retribution — and Horus' crusade to restore Maat is often little more than a private vendetta. Some among the Shemsu-heru have allied themselves with the shapeshifters in their endeavors, rather than asking that they merely assist us; for in fighting the many minions of Apophis-Wyrm we are more likely to restore Maat than by simply concentrating on the Children of Caine.

WEREWOLVES

Among the werewolves (or Garou, as they call themselves), the Silent Striders are those most allied with us: Their origins lie in Egypt, and our earliest encounters with the werewolves involved their tribe. In fact, for many years we believed the Silent Striders to be indicative of all werewolves. Now we have learned of the existence of many tribes, but we maintain much more amicable relationships with the Silent Striders — when they allow themselves to be found.

WERECATS

The Bastet are even fewer than the Garou, having been destroyed either by the Wyrm or their Garou "allies." But we knew more of them in our early years than we did of the Garou, for the Bubasti — a dark-skinned race of cat-people who were strong in the ways of magic — were close allies with Isis and Horus. But they are a reclusive people, and many Bastet believe them to be extinct.

We also knew of the Simba, the African lion-people, for in our forays south we came into contact with them and befriended them. Although mortal politics sometimes sullied our relations, they still proved trustworthy.

Now, we know of all the breeds, and have broadened our relationships to include them. Of course, they are the most fickle of all shapeshifters: They can be mighty warriors for Maat when they can be roused from the lap of indolent luxury — not an easy task!

MOKOLÉ

Of all the shapeshifters we have allied with, the werecrocodiles are the most volatile. They hate the Garou, are allies with the Bubasti, and still consider most humans — including us — as little more than food. However, if approached respectfully (and cautiously, I might add), and their memories of the ancient king Sebek are rekindled, they may be useful allies. But be warned! It takes many years to reform and renew a body that has been digested (and expelled) from an angered Mokolé.

MAGES

Mages are among the most powerful mortals we shall ever encounter, but not all mortals who wield magic are alike. I myself, having been a court magician in my first life, have a greater understanding of such issues, and I shall try to explain as best I am able.

Magic may be seen by some as a series of supernatural techniques — rites, chants, gestures, magic words — whereby certain definable results are produced. As such, they are predictable, and with only moderate flexibility; and though they can reach amazing levels of power, they pale in comparison to what some call true magick: the ability to effect your will upon reality, and thereby bring results of your choosing.

In the ancient days there were many more practitioners of the lesser magic, known as hedge magic, and many of the Shemsu-heru were among this grouping. However, this magic is almost lost, replaced by the new magic of science. Hedge magicians may follow any agenda, but are almost always power-hungry, self-centered mortals who should not be trusted — though a few in their midst are honorable folk.

Practitioners of true magick are far more powerful, for reality often bends at their whim, even if ultimately they must bow to the reality of the consensus. Willworkers of antiquity were once among our most useful allies, for the dark powers

which they often fought — called in their parlance the Nephandi — are unmistakably the agents of Apophis. Some early willworkers were even bestowed the gift of immortality, but upon their Rebirth learned that they had lost the grasp of true magick, much to their sadness and regret.

Mages now fall into many factions, each with its own ideology and agenda, and some in our midst have maintained cordial relations with mages of the Council of Nine. The Euthanatos, or the Death Mages, are fascinated with us: They feel that we have cheated death and have escaped the natural wheel of life, and they cannot agree whether that makes us an abomination or a marvelous exception to the natural order. The God-driven mages of the Celestial Chorus are often useful allies in the war against Apophis, which they identify as merely another incarnation of Ialdabaoth, the dark god of the Nephandi.

Some of us have seen that the war for Ascension and the war for Maat are one and the same. Unfortunately, most other Shemsu-heru and mages are too preoccupied with the differences of their ideologies to note the similarities.

THE RESTLESS DEAD

What can be said of the Restless Dead, other than "we too were once as they are now"?

For many people, death is truly the end of existence as we know it: Their spirits separate from their bodies, and they reach a totally different, totally alien stage of existence.

Certain spirits, though, arrive in a dark, shadowy dimension not unlike our world, and there they are trapped. These are the Restless Dead, called wraiths by some, ghosts by others; their Underworld is a truly dark and dismal place, as all of the Shemsu-heru are aware. These wraiths are aware of that next, unknowable stage of existence, and some call it Transcendence; but they know that they also risk true obliteration, and call it Oblivion.

Between each life we live again as wraiths, and we are free to explore the Shadowlands and the Tempest like other wraiths; with each death we are greeted anew by Anubis, and escorted in safety to Amenti, our island of safety in the Tempest. But Amenti is no true home — it is a way station, a safe haven. Sadly, those whom we knew in life do not come here; theirs is another destination. Some of us find Amenti more a prison than a haven, and these prodigals traverse the dangerous byways of the Tempest in search of salvation.

THE RISEN

There exists a peculiar type of wraith called the Risen — wraiths who have come back to their bodies and reanimated them, usually that they might fulfill some driving purpose. At first it might be thought that they are like us, but profound differences separate us.

The Risen inhabit the bodies they inhabited during life, as do we, but their bodies are no longer truly living things. They are supernaturally animated shells, who need none of the sustenance we require. They are truly the reanimated dead, rather than the perpetually Reborn as we. Had the rituals Osiris learned in the Underworld been any different, or improperly enacted by Isis and Nephthys, then we too might have been as the Risen are now.

TRANSCENDENCE

And what of this Transcendence, which some wraiths seek and others dismiss as mere myth?

We have no proof that Transcendence is a genuine experience. However, as the saying goes, the absence of evidence is not the evidence of absence: All we can say with certainty is we do not know. We cannot even say for a fact what it means to Transcend, but I believe it to be liberation from this cycle of death and rebirth, and the freedom to go on to our next natural stage.

None of the Shemsu-heru have ever ascended: The 42 mummies who allied themselves with Horus are with us to this day. Of the other mummies, who can say? We do not have a strict census of them, but most of the known mummies, be they Cabirus or Ishmaelite, remain with us as well. Those who appear to have departed forever typically return to our midst, claiming to have been exploring the deepest, most remote regions of the Shadowlands.

THE FAE

We know little of the fae, for they are an enigmatic people. From the earliest times, we met with the eshu, wandering storytellers who brought tales of distant wonders and ancient horrors. They fight their own wars, which to many of the Shemsu-heru seem as trivial pursuits; they seek flights of fancy and imagination, and overindulge in emotion and whimsy. Likewise, the fae consider us to be among the Prodigals, or lost changelings.

For millennia we have tried to study their cosmology and world-view, and we have befriended many of the changeling folk; we believe that what the changelings view as the Sundering, when the worlds of spirit and matter were rent apart, correlates to what we see as the upheaval of Maat.

MORTALS

We live in a world of mortals, and we live a world apart from them; though our existence is unknown to the human populace at large, our history has led us to some interaction with certain segments of mortal society.

THE CULT OF ISIS

The Cult of Isis has survived five thousand years, dating to its original foundation by Horus and the mighty Isis herself. The cult's history is in many ways analogous with our own, rising and falling through the centuries. It reached its political zenith in the Middle Kingdom, but it reached its cultural meridian during the reign of the Ptolemies and the Romans, when the cult popularized and promulgated the worship of Osiris, the Dying and Rising God. Through Osiris' many worshippers were the cult's recruits found and initiated, and as its influence spread, so did the cult's reach. But then came Set's last insidious attack, when the Great Rite was stolen and the last priest killed.

When Horus was reborn, he saw a need for the cult, and he soon reinvigorated it, although he chose to withhold the secrets of the Great Rite from the new initiates. In time it spread, and the cult's members could be found as far as Rome and Greece, aiding the Shemsu-heru where and when they could.

Unfortunately, as Christianity became the predominant religion in the ancient world, the Cult of Isis was forced to go underground. Christian persecution almost brought about its end, but it learned to grow and adapt, choosing to occlude its teachings in allegory and metaphor. Some members even became Christians, finding an unsurprising parallel between the Christian and Osirian myths, and creating a syncretic new faith.

The Cult of Isis is hierarchic, with membership in various stages of initiation; its leader is called the high priest, and this worthy dictates the cult's concerns and activities. The cult welcomed all as members, from those with no magical talent to the hedge magi to those with no magical skills — any who would serve the cult were welcome. Historically, the high priest has traditionally been one of the true magi, capable of great wonders: Indeed, it was the high priest who performed the Great Rite. Since Horus withheld the Great Rite from the cult's members — much to their consternation — this is no longer the case; in fact, few true magi now hold membership in the cult. The high priest is still nonetheless an individual skilled in the arts of magic.

After centuries of dwindling membership, the cult is slowly growing again, centering its activities in Alexandria. It has ever aided the Shemsu-heru, who count the cult's members as trusted allies: They have guarded our dead bodies and fought alongside us against the brood of Apophis. Though Horus would treat them like children, they have grown, and should be considered equals in the struggle to restore Maat.

THE ARCANUM

The Arcanum knows of our general existence, thanks to the efforts of one unnamed mummy apathetic to Horus' punitive code. It was from this individual that an Englishman learned of the Shemsu-heru and became immortal — he remains neutral to the cause of Horus, and any contacts he makes with the Shemsu-heru typically serve naught save his intellectual vanity.

The Arcanum has, from its founding, collected many arcane secrets from across the globe: Its founder is himself incredibly old, perhaps even ageless, although not one of the Shemsu-heru. The society's archives contain much that could be of value to the followers of Horus in their war against Set, and could be of equal value should it be used against the Reborn. However, the Arcanum is with its knowledge like a miser with his gold, hoarding it for no visible purpose.

Horus has cautioned that the Reborn avoid the Arcanum, and has strictly forbidden (as is his tyrannical nature) any attempts at infiltrating it. In this he is wise, though, for the Arcanum has many agents at its disposal, and many doubt that a mummy infiltrator would go undiscovered for too long.

Rumors occasionally surface that a copy of the Secret Writings of Cabirus lies within the Axis Mundi, the Arcanum's exalted occult library; but many rumors are told about this library, and few can ever be proven.

THE SOCIETY OF LEOPOLD

The well-armed fanatics of the Society of Leopold do not, really, differ so greatly from Horus. Perhaps this is why he disdains and avoids them. Sadly, the Christian warriors of the Inquisition could be tremendous allies of Horus, just as the opposite holds true. But each party is too overwhelmed by its respective ideology, so this is unlikely to happen.

Until then, however, it is best that all mummies avoid the Society. At the very least it would consider the Shemsu-heru heathen sorcerers; at worst, the Inquisition would call the Shemsu-heru the spawn of Satan or some other narrow-minded rhetoric. Avoid them, and let them live their short lives.

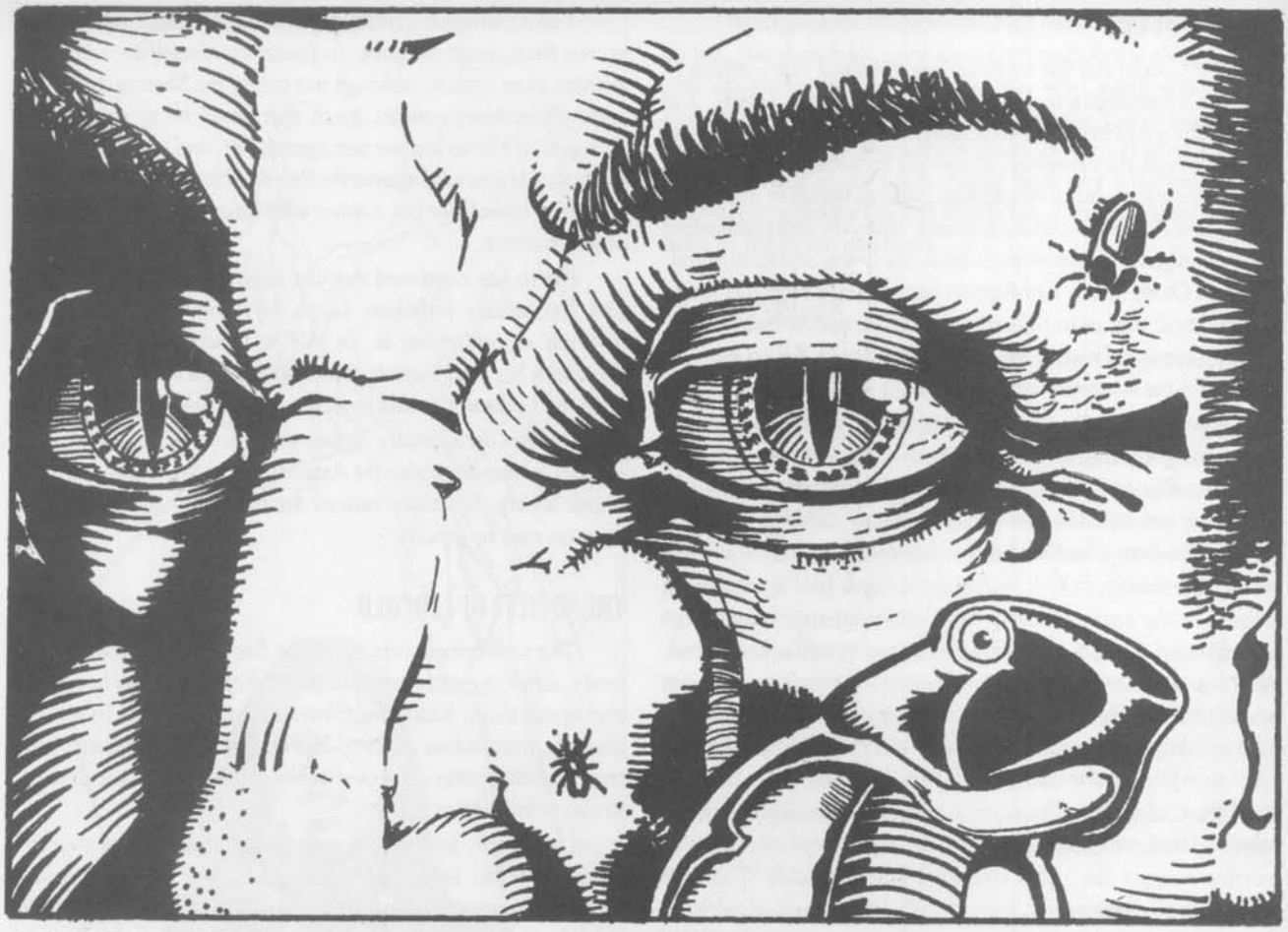
THE ORPHIC CIRCLE

Like the Arcanum, the Orphic Circle is a society of scholars; but whereas the Arcanum seeks a broad-based knowledge of all things esoteric, the Orphic Circle contents itself with knowledge of the Afterlife. They would understand the mysteries of death, and to do so they regularly descend into the Underworld.

The Orphic Circle knows more of our existence than the Arcanum, a fact some find surprising. Its membership consists of members of other societies, including supernatural societies: Vampires, wraiths, even mages belong to the Orphic Circle, though they are typically unaware of each other's existence. One could surmise that not only has the Circle learned of us from these other supernatural creatures, but that a few of our own kind have joined the Circle.

Unfortunately, this theory is hard to prove: The Orphic Circle is perhaps among the most secretive groups in existence — though not secretive enough to hide some facts of their existence from the Reborn — and its members swear mystically binding oaths of secrecy.

Some wonder what might happen if all the disparate groups of mortals — and there are far more than have been mentioned — might pool their knowledge one day.



A WORLD OF MUMMIES

When Horus declared the Great Diaspora, he and most of the Shemsu-heru departed Egypt for the four corners of the world. They were not the first mummies to leave Egypt, of course, for the Ishmaelites had been wandering far beyond Egypt's borders from earliest times, and the occasional follower of Horus had been sent to distant nations; but this was the first massive exodus of Horus' followers. Their travels took them many places — and though they were separated by thousands of miles, they could always communicate in dreams and by magic, so they were never truly alone.

Some few traveled south of the Sahara, or westward, across the oceans, to the Americas. Still others journeyed eastward, across Asia. But these were in the minority, and the Egyptian Reborn did not linger here for long.

Most followed the course of what would be called "Western civilization" — through Greece and Rome, and into Europe. By the High Middle Ages, the Shemsu-heru had representatives in most major European regions. And as America grew in prominence, more of Horus' followers established themselves there as well. The situation has remained unchanged for the past century or so. Although the Shemsu-heru may now be found anywhere across the world, they have established a few centers of power for themselves.

EGYPT

Not all Reborn left Egypt. Some Shemsu-heru, though loyal to their leader, preferred to remain in their homeland, that they might continue their studies in the ways of magic or the nature of death; they had built for themselves monumental sanctums, and were loath to leave them.

But Horus also asked some of his followers to remain, that he might always have representatives in his homeland should the need arrive, and these men and women stayed in Alexandria. For centuries Alexandria remained the Egyptian capital for the Shemsu-heru — even though it was built by a foreign power. Even after Cairo was established and rose in fame, the Shemsu-heru remained stationed in Alexandria.

Horus' followers in Egypt have many duties — they are the stewards of history and the defenders of the homeland. They are the guardians of the many secrets left behind by Horus and the Shemsu-heru. Theirs is the task of finding and preserving artifacts of use against the Accursed, and of keeping safe the places of rest which some ancient mummies still inhabit. Horus and his people had been in Egypt for some four thousand years, and they left much which could be used against them — secrets carved in stone, magical weapons and items lost in the sand and to history, tomes filled with forbidden knowledge. All these were to be kept from the hands of others, be they mortal or supernatural.

But Horus' servants in Egypt do more than merely serve as custodians: They are his advance guard against the Setites, and still struggle against their activities. They must be ever alert for Set's reawakening in Egypt — should this happen, then Horus will no doubt return for what is expected to be the final battle.

EUROPE

Switzerland has been the European capital of the Shemsu-heru for almost three centuries, ever since Horus settled near Geneva. He still resides in a grand manor, heavily fortified against physical and magical intrusion; it is from this manor that he directs the operations of his followers worldwide, and prepares for the final battle against Apophis.

The Shemsu-heru are otherwise scattered all about Europe. Some live transient lifestyles, moving from country to country. Others have found places to their liking, and so remain there: England, France, and all the major European nations have one or (rarely) more Shemsu-heru among their populations, typically attracted to major cities to better take advantage of their economic, political and cultural status. Of course, this can put the Shemsu-heru at odds with vampires, who have set themselves up positions of power in the same cities. But such is the course of things, and in fact aids the mummies who participate in Horus' Jyhad.

Until recently, they have avoided Eastern Europe; early encounters during the Dark Ages left many Shemsu-heru scarred and frightened, and for many years they were loath to return. But now, as the West rediscovers the lands of Eastern Europe, the Shemsu-heru are taking a new look. Not surprisingly, while the Shemsu-heru avoided Eastern Europe, a number of the Cabiri have long-established domains there.

THE AMERICAS

Without a doubt, North America has risen tremendously in significance for mummies. At least half of the Shemsu-heru can be found here, and many Ishmaelites and Cabiri have also found their way to the "Land of Opportunity," where they tend to congregate around places of economic or political importance. Hence they can be found in all the major cities of North America: Washington, New York, Chicago, Toronto — whatever city has some significance among mortals has attracted the Reborn.

The Egyptian Reborn tend to avoid Mesoamerica and South America as best they can. In those lands, unlike in North America, ancient Reborn of Indian extraction still hold domain, and they do not favor the Egyptian mummies who would claim to be the masters of all Reborn. Some Ishmaelites have ventured into these lands, and report tentative contacts with the Lords of Xibalba and their kin — but these are guarded meetings at best.

UNIVERSITIES AND MUSEUMS

The Shemsu-heru often congregate around cities with significant museum resources, particularly in areas of Egyptian archaeology. This occurs partially out of nostalgia, but predominantly out of preservation. Archaeologists have a knack of discovering things best left alone, such as items rich in Hekau, papyri of ancient spells, etc. The shriveled khats of a few mummies are still on display in some museums, and the Shemsu-heru are anxious to retrieve them soon.

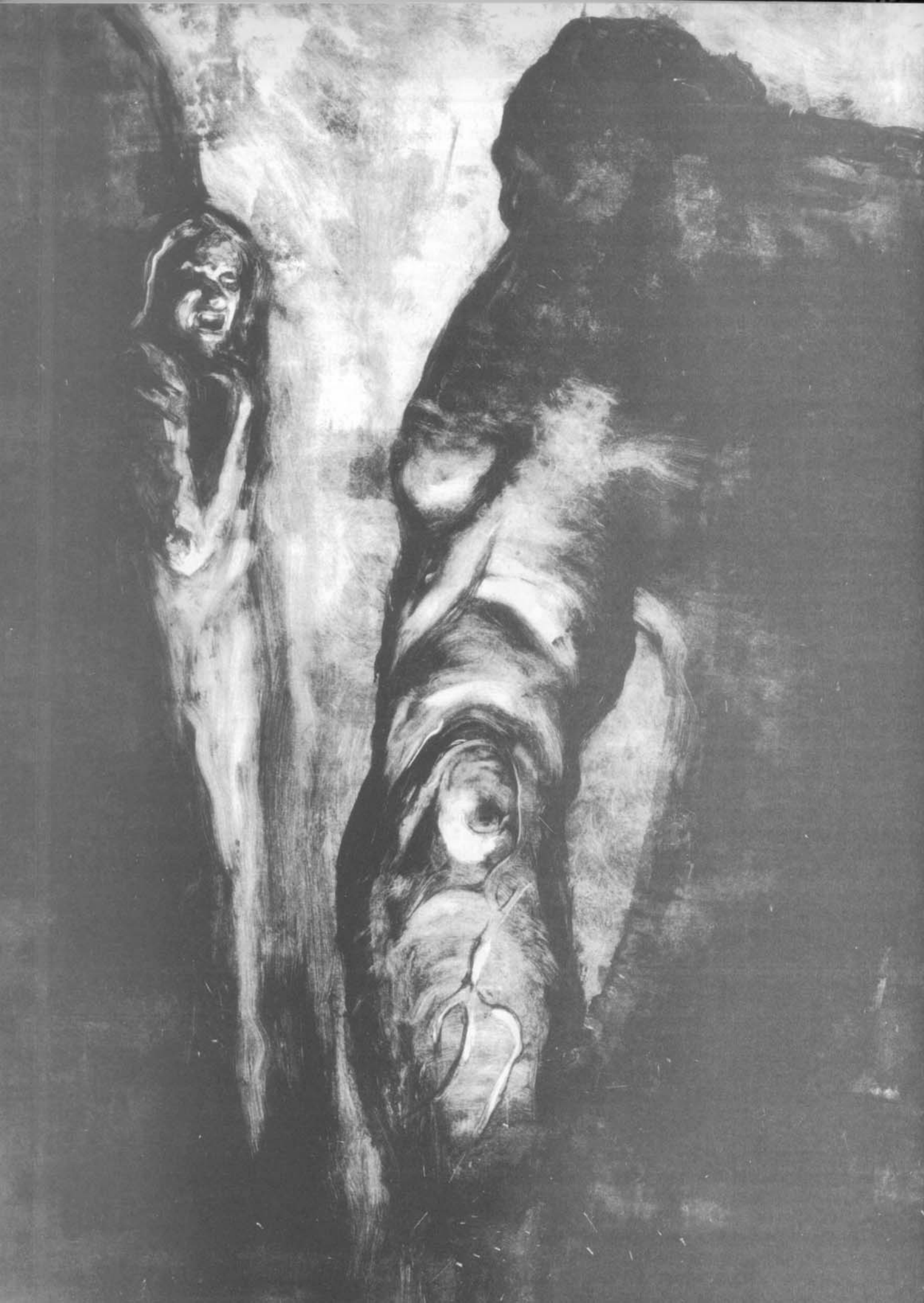
VIZIERS

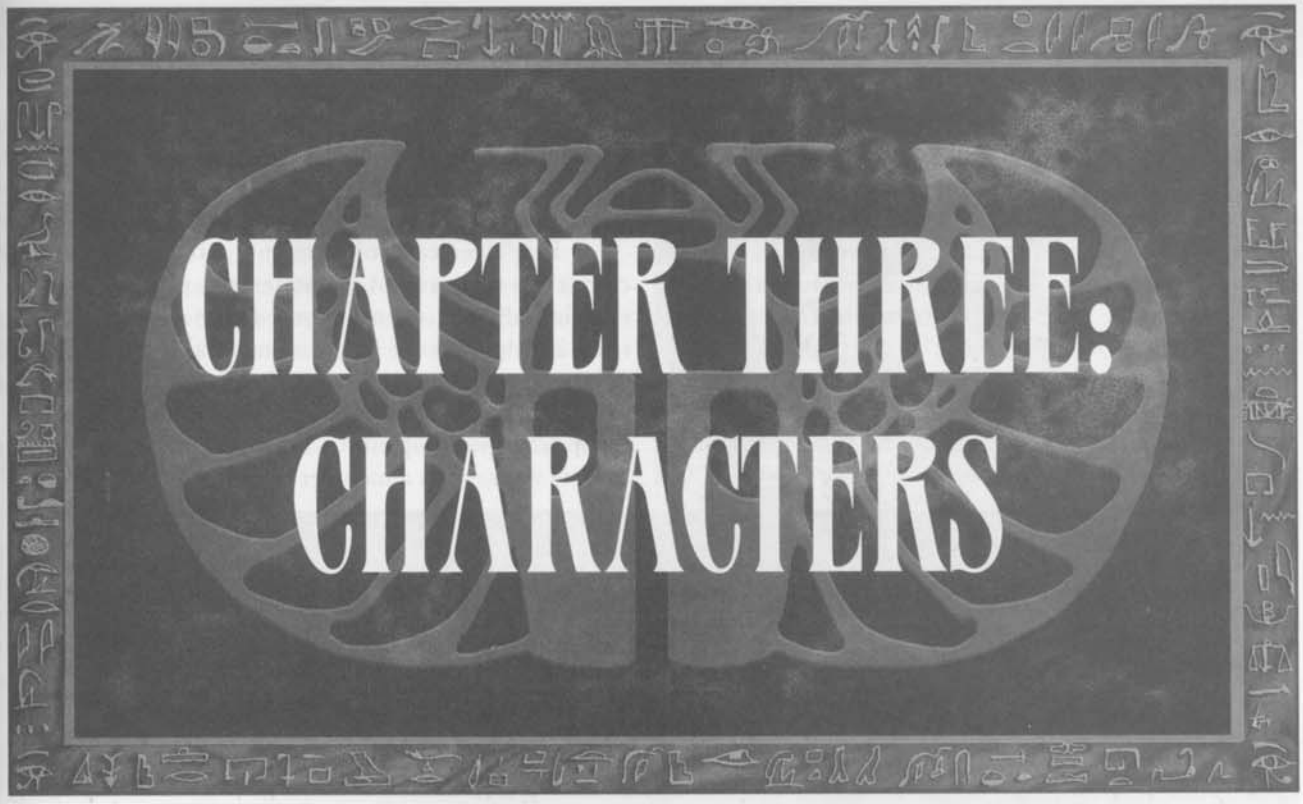
As the Reborn began to settle across the various regions of the earth, Horus saw a need for better means of monitoring the deeds of his followers. Thus he appointed viziers, or prime ministers, who would represent his authority. The duties of viziers include enforcing the Code of Horus, assisting the Shemsu-heru as necessary, and monitoring the activities of other supernatural creatures.

The position of vizier is not lifelong — merely for as long as Horus deems it necessary or suitable. Some viziers have held their titles for centuries, others for only a few decades.

Horus has currently appointed viziers to the following regions:

- North America — This vizier monitors the United States and Canada.
- Mexico — The Mexican vizier handles all affairs in Mexico, Mesoamerica, and South America; although Shemsu-heru activities are minimal here, this position is important for monitoring the general state of affairs.
- Egypt — The vizier of Egypt monitors activities in all of North Africa.
- Africa — This vizier is responsible for the few Shemsu-heru south of the Sahara.
- Western Europe — Although Horus himself is located in Switzerland, he does not concern himself with the details of his European followers, leaving this task to another.
- Eastern Europe — This vizier's duties have magnified considerably with the political changes of the past decade. The East European vizier is pressuring Horus to establish a new vizier just to monitor the nations of the ex-Soviet Union.
- Asia — The Asian monitor is currently located in Hong Kong: this is more of a nominal position, since few Shemsu-heru travel through Asia, and the activities of other supernatural creatures are often inscrutable by Egyptian mummies.
- Australia — This vizier monitors the activities of Australia and Indonesia.





CHAPTER THREE: CHARACTERS

I have walked this earth for two thousand years — mine is the wisdom of the ages.

— Apocalypse, in *Cable* (issue 35)

Character creation in **Mummy** follows a process similar to that in the other Storyteller game systems. There are some differences, however.

Most mummies are already ancient when the game begins, and have lived multiple lifetimes during their preludes. Even though they have not been active for the whole time, they have had centuries of experience. To reflect this, **Mummy** characters have more points to spend in certain areas than do their counterparts in other Storyteller games. A newly generated mummy character will almost always be more powerful than a newly generated character in **Vampire**, **Werewolf**, **Mage**, **Wraith**, or **Changeling**.

Also unique to **Mummy** is the prior occupation. This is the trade or profession that the character followed in ancient Egypt, before First Death. Some are similar to modern occupations; others are very different. A character's occupation offers a convenient start for a character concept, including a suggested primary Attribute class and a package of Abilities from which to choose.

Finally, **Mummy** characters possess some unique Traits — Sekhem, Ba and Ka — which have to do with magic, death, and rebirth.

GETTING STARTED

In the rulebook for each of the five Storyteller games, five concepts are set down under the heading *Getting Started*, at the beginning of the chapter on *Character*. For **Mummy**, some of these concepts require a little adjustment.

• **Mummy** characters may not normally be of any age or from any cultural background. Mummies will almost always be thousands of years old (though they may appear to be almost any age!), and they will almost always have been born and died their First Death in ancient Egypt. With the Storyteller's agreement, characters might be from other times and places, but such characters will be exceptional.

• Most characters in Storyteller games begin with little or no knowledge of what they are, or have become. Having lived, died and been reborn several times in the course of the prelude, a new **Mummy** character will be far more aware of his or her nature than a newly created character in any other Storyteller System game.

• If a player-controlled mummy is to join a group of characters who are not mummies, the players and Storyteller should spend some time discussing the relationship between the mummy and the group, and what common thread ties all the characters together. The mummy must have some reason for joining the group, and the group must have some reason for accepting the mummy as a member.

CHARACTER CREATION OUTLINE

STEP ONE: CHARACTER CONCEPT

Who are you?

- **Identity:** Who were you; what have you become?
- **Occupation:** What were you in your First Life, and what have you brought with you from that existence?
- **Nature and Demeanor (Optional):** What is your personality?

STEP TWO: ATTRIBUTES

What are your basic capabilities?

Prioritize your three categories of Attributes:

Primary 7, Secondary 5, Tertiary 3

- **Choose Physical Traits:** Strength, Dexterity, Stamina; start automatically with one dot in each.
- **Choose Social Traits:** Charisma, Manipulation, Appearance; start automatically with one dot in each.
- **Choose Mental Traits:** Perception, Intelligence, Wits; start automatically with one dot in each.

STEP THREE: ABILITIES

What do you know?

Prioritize your three categories:

Primary 20, Secondary 15, Tertiary 10

- **Choose Talents:** Your innate, inborn Abilities
- **Choose Skills:** Your trained Abilities
- **Choose Knowledges:** Abilities you have studies and memorized

STEP FOUR: ADVANTAGES

In what ways are you unique?

- **Choose Hekau Paths:** three dots, plus one free dot in Necromancy
- **Choose Background Traits:** six dots; available Backgrounds may be limited by chronicle concept.
- **Choose Virtues:** Memory, Integrity and Joy. Seven dots distributed as player wishes (all Virtues automatically begin at 1).

STEP FIVE: LAST TOUCHES

Some final details

- **Record base Willpower** = Integrity + Joy
- **Record base Humanity** = Memory + Integrity
- **Record base Sekhem** = 3
- **Record Ba** = result of a single die roll
- **Record base Ka** = 5
- **Spend your 30 freebie points:** increase your existing Trait scores, and acquire new Traits if you wish.
- Acquire Merits and Flaws (optional)
- Acquire base spells (see Chapter Four)

STEP ONE: CONCEPT

Character creation starts with a concept: an idea, however vague, of what the character is like. The process of character creation is designed to help you flesh out this idea, and as the chronicle progresses you will add even more depth and detail as you continue to find out more about your character.

Character concept consists of the answers to three basic questions: who are you (Identity), what were you (Occupation), and what are you like (Nature and Demeanor)?

IDENTITY

The ancient Egyptians set great store by names and titles. Pharaohs, in particular, had a bewildering array of names and titles, each with its own meaning, power, and particular times and circumstances when it should or should not be used. The ren, or true name, was considered to be part of a person's soul.

The **Mummy** character sheet has room for three names:

• **Current Name** — Also called the use-name, this is the name or alias by which the character is presently known. Mummies routinely adopt use-names common in their present time and place, in order to avoid attracting attention to themselves. Someone calling himself Tchatcha-em-ankh would raise a few eyebrows, even in a cosmopolitan city like San Francisco.

• **Known Name** — This is the name by which the character was known in the First Life, and by which the character will be known to other mummies.

• **True Name** — The true name, or ren, is an integral part of a character's being. Anything that happens to a true name will affect the bearer of the name; this is the basis of Ren-hekau magic (see Chapter Four), and a powerful incentive to keep one's true name a secret. Players may leave this space on the character sheet blank if they wish, although the Storyteller has the right to know the true name of any character.

A character's year of birth and apparent age should also be recorded at this time.

Year of Birth can normally be anywhere from the fourth century B.C. to the second century A.D. This range may be narrowed or broadened according to the Storyteller's discretion and the requirements of the chronicle.

Apparent Age is how old the character *seems* to be — typically the character's age at the time of First Death. Becoming a mummy puts an end to physical aging forever.

THE SOUL

Thus...the whole man consisted of a natural body, a spiritual body, a heart, a double, a shadow, an intangible ethereal casing or spirit, a form, and a name. All these were, however, bound together inseparably, and the welfare of any single one of them concerned the welfare of all.

— E.A. Wallis Budge, *The Egyptian Book of the Dead* (introduction)

The body, according to ancient Egyptian thought, was composed of many components:

- **khat** — the physical body itself, something susceptible to decay.
- **sahu** — the spiritual body, which is everlasting and incorruptible. It is the sahu which can ascend to heaven and join the company of the gods.
- **ab** — the heart, the source of all good or evil thoughts. In **Mummy**, a character's ab is represented by the Integrity virtue.
- **ka** — an "astral double" of the deceased, the image of the dead, the "ghost." The phrase "going to one's ka" is the Egyptian equivalent of "giving up the ghost." In **Mummy**, the ka is a character's ghost-form in certain parts of the Underworld (see Chapter Five).
- **ba** — the soul which exists alongside and within the ka, acting as its servant and moral sense. In **Mummy**, the ba is a mummy's ghost-form while in certain parts of the Underworld, and it is also a form of spirit-energy used to rejuvenate a mummy's dead body. (See Chapter Five for more details.)
- **khaibit** — the shadow of a soul.
- **khu** — "shining," the body's intangible covering.
- **ren** — the true name, frequently utilized in Ren-hekau, a type of magic.
- **sekhem** — power, which is supposed to reside in heaven. In **Mummy**, the Sekhem Trait is a character's "pool" of magical power.

OCCUPATION

During the First Life, a character followed some kind of occupation. Obviously, a character has had plenty of opportunities to pick up additional skills and knowledge in many lifetimes since then, but the original occupation determines much about the Traits with which the character embarked upon a mummy's existence.

The occupation also provides a good focus for thinking about a character's personality, attitudes and interests, and the other intangibles of character creation. Even 4,000 years later, it can make a vast difference whether a mummy started out as a priest or a merchant, a pharaoh or a laborer, a soldier or a scribe.

Each occupation has a primary Attribute class — Physical, Social or Mental — reflecting the kind of life it represented. Players are not compelled to choose this as the primary Attribute class for their characters, but should have a good reason for not doing so. This does not make it a bad thing, of course — in fact, it can help a player to add depth to a character.

For example, if a player wants a character who was a soldier in First Life but has Mental as the primary Attribute category, then perhaps the character became sickened by the destruction of war — or was inspired to change by the experience of Rebirth — and turned to scholarship in later lives.

The Abilities listed for each occupation are those which a character would have learned by following that occupation. A character will usually have scores in at least some of the Abilities listed for his or her occupation.

Low scores and missing Abilities might reflect a lazy or unambitious character who never bothered to get ahead, or, together with a young apparent age, they might be a result of a character dying before apprenticeship could be completed. On the other hand, high scores in most or all of the listed Abilities surely indicate a character with drive and motivation, who lived long enough to rise to the top of her chosen profession.

In some cases, such as trade, craft and artistic skills, a character will usually specialize in a particular skill or group of skills, reflecting a particular profession. For instance, a baker would probably not know Metallurgy, and a smith would not be skilled in Cooking. Players should treat the Abilities list as a series of suggestions to help develop a character, rather than ironclad rules to be followed at all costs.

ARCHITECT

Though the pyramids are the best-known works of ancient Egyptian architecture, they are by no means the only notable structures. The huge temples and extensive rock-cut tombs of the Middle and New Kingdoms were equally impressive feats of architecture and engineering; indeed, the civilized world stood in awe of Egyptian archi-

tects. Imhotep, the architect who built one of the earliest pyramids for the Pharaoh Djoser, was regarded as a god by the Greeks, even centuries after his death.

Attributes: Mental

Abilities: Carpentry, Construction, Demolitions, Architecture, Astronomy, Engineering, Geology, Mathematics, Physics

ARTIST

Egypt was one of the earliest cultures to have a class of full-time professional artists. Their works can be seen today in jewelry, tomb paintings, monumental and religious sculpture, and the few hymns and other works of poetry that have survived and been translated.

Attributes: Mental

Abilities: Artistic Expression, Empathy, Forgery, Jeweler, Music, Pottery, Scribing, Art History, Theology

ASSASSIN

Assassin may be the world's second-oldest profession. There are always younger brothers who want a shot at the throne, disgruntled generals who rate their own ability higher than someone else's accident of birth, and greedy heirs who are impatient to inherit. Many pharaohs held onto power by arranging the demise of their closest relatives, and many more lost power by failing to do so.

Attributes: Physical

Abilities: Alertness, Athletics, Dodge, Scan, Search, Subterfuge, Bribery, Climbing, Disguise, Fast-Draw, Lock Picking, Sleight of Hand, Throwing, Melee, Stealth, Politics, Toxicology

BEGGAR

Ancient Egypt was, at least in part, an urban culture, and wherever there are cities, there are bound to be beggars. It has been said that a beggar who can survive a year on the streets has the ability to survive almost indefinitely — is it so strange, then, that one might have become immortal?

Attributes: Social

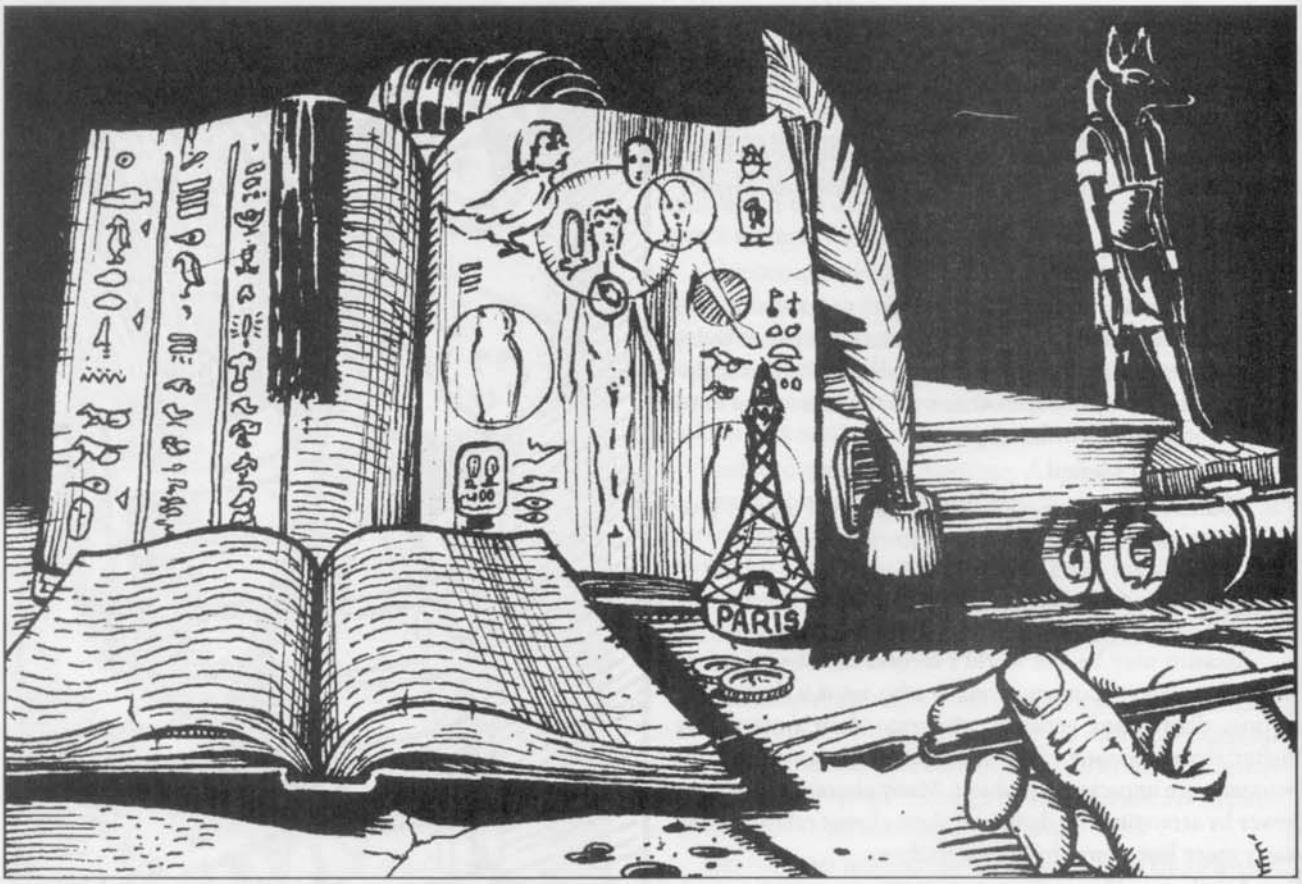
Abilities: Scrounging, Streetwise, Fast-Talk, Area Knowledge

CRAFTSMAN

The ancient Egyptians were among the earliest cultures to work copper and bronze, and their artisans were responsible for many advances in other crafts, especially pottery and stoneworking. Objects of Egyptian manufacture were traded widely in Africa and the Mediterranean.

Attributes: Physical

Abilities: Instruction, Blacksmith, Carpentry, Cooking, Haggling, Jeweler, Leatherworking, Pottery, Metallurgy



COURTESAN

Ever since Cleopatra met Anthony, Egypt has had a reputation for romantic intrigue and forbidden pleasures. Courtesans, who were as skilled in the arts of conversation, music and good company as in the more widely reported skills of the bedchamber, were a part of Egyptian high society from the earliest times. They were no less respected in their times than were the geisha of Japan.

Attributes: Social

Abilities: Diplomacy, Empathy, Intrigue, Poetic Expression, Seduction, Sense Deception, Singing, Subterfuge, Bribery, Carousing, Etiquette, Game Playing (Senet, 20 Squares, Hounds and Jackals), Style, Politics

COURTIER

The pharaoh did not rule alone, for all that he was regarded as a living god. A court needed advisors, administrators, and all kinds of other staff—and there was never any shortage of well-born, talented and ambitious people, drawn to the source of all power.

Attributes: Social

Abilities: Diplomacy, Intrigue, Sense Deception, Subterfuge, Bribery, Carousing, Etiquette, Game Playing (Senet, 20 Squares, Hounds and Jackals), Style, History, Literature, Politics

DOCTOR

The ancient Egyptians were among the first to make a scientific study of human injuries and ailments, and to devise a systematic body of medicinal knowledge. While some of their remedies still smack of superstition and sympathetic magic — rubbing the head with a fried fish to cure a migraine, for example — their skill with drugs and primitive surgical techniques was recorded with wonder by early Greek writers. Some of their remedies, like using butter to soothe burns, were used well into the 20th century. Some even specialized in different branches of medicine, such as dentistry, eye disorders, and digestive tract disorders.

Attributes: Mental

Abilities: First Aid, Herbalism, Hypnotism, Research, Alchemy, Biology, Chemistry, Psychology, Thanatology

EMBALMER

If the ancient Egyptians are famous for anything above all else, it is for their process of mummification, which has preserved the bodies of so many wealthy Egyptians for thousands of years. The cleaning of a body, the removal and treatment of the internal organs, and the preserving and bandaging to make a mummy were highly skilled operations, the whole process taking 70 days to complete.

Attributes: Mental

Abilities: Herbalism, Chemistry, Embalming, Thanatology, Theology, Scribing

ENTERTAINER

Ancient Egyptian papyri and tomb paintings depict entertainers of all kinds, especially musicians, singers, dancers and acrobats. Several surviving written records show that dancers were highly respected and could command good fees, along with other benefits such as free food at any party where they worked and free transportation to and from jobs.

Attributes: Social

Abilities: Poetic Expression, Music, Singing, Acrobatics, Etiquette, Dancing, Performance

FARMER

If Egypt was nothing without the Nile, then it was Egypt's farmers who converted the rich, silt-laden annual flood into the food which supported the rest of this great civilization. Egyptian farming methods survived practically unchanged, well into the 20th century.

Attributes: Physical

Abilities: Animal Ken, Animal Training, Brewing, Carpentry, Herbalism, Survival, Tracking, Traps, Biology (flora/agriculture), Irrigation, Meteorology

FISHERMAN

Especially in the Nile Delta and the coastal regions to either side, fishing was a more important food source than farming. Down the whole length of the Nile, though, fishing supplemented farming, and almost every scene of feasting and sacrifice shows fish of various kinds as well as meat.

Attributes: Physical

Abilities: Boat Handling, Fishing, Orienteering, Repair, Swimming, Astrology, Astronomy, Meteorology

GENERAL

Egypt's status as an ancient superpower was maintained through its army. Ramses II and Tuthmosis III were the most famous warrior-pharaohs, but Egypt made war on its neighbors for most of its history. Some pharaohs were famed as generals, and some generals became famous as pharaohs.

Attributes: Physical

Abilities: Diplomacy, Intrigue, Leadership, Sense Deception, Drive (chariot), Etiquette, Hunting, Melee, Public Speaking, History, Politics, Theology, Archery

GOVERNOR

Below the pharaoh in the Egyptian administration came the provincial governors. Depending on the time and place, they could be generals acting as military governors, or they could be career civil servants who had begun their careers as scribes. A governor was responsible for everything that occurred in a province, from security and defense to taxation and administration.

Attributes: Social

Abilities: Diplomacy, Intrigue, Leadership, Sense Deception, Bribery, Etiquette, Game Playing (Senet, 20 Squares, Hounds and Jackals), Hunting, Public Speaking, Style, Accounting, Area Knowledge, Bureaucracy, Economics, Finance, History, Irrigation, Law, Literature, Politics, Theology

LABORER

The great building projects of ancient Egypt — the pyramids, palaces and temples — required a vast amount of manpower and a very sophisticated system of planning and coordination. Recent archaeological research has proved that Egypt's greatest monuments were built not by slaves toiling under the overseer's whip, but by a huge army of freeborn, professional laborers, both skilled and unskilled. They were paid, well fed and well treated, and enjoyed many amenities, including onsite bakeries providing fresh bread every day.

Attributes: Physical

Abilities: Brawl, Construction, Dodge, Scrounging, Streetwise, Carousing

MERCHANT

From the Middle Kingdom onward, the merchants of Egypt began to rival and even surpass the lesser nobility in terms of wealth. The tombs of some merchants are as lavish and well provided as those of any other Egyptians except royalty. Their wealth was well deserved, as trading enterprises were a major source of Egypt's wealth. Merchants mounted expeditions south to Punt; north to Crete; and east to Phoenicia, Canaan and Mesopotamia. Indeed, Egyptian trade goods penetrated farther than Egyptian armies ever set foot.

Attributes: Social

Abilities: Acting, Sense Deception, Bribery, Carousing, Etiquette, Fast-Talk, Gambling, Game Playing (Senet, 20 Squares, Hounds and Jackals), Haggling, Sleight of Hand, Speed Reading, Accounting, Area Knowledge, Bureaucracy, Economics, Finance, Linguistics, Politics

MAGICIAN

Egypt has always had a reputation as a mysterious land, full of esoteric knowledge, and despite the tremendous power and knowledge of the priesthood, stories have been handed down of a few powerful magicians who apparently were not priests. One famous story tells of a magician who was riding with the pharaoh on his boat, and caused the waters of a lake to fold back on themselves so that a courtesan's lost ring could be recovered. At least one branch of magical philosophy traces its origins to ancient Egypt.

Attributes: Mental

Abilities: Intimidation, Search, Animal Ken, Herbalism, Meditation, Orienteering, Research, Scribing, Speed Reading, Alchemy, Astrology, Astronomy, Biology, Chemistry, Faerie Lore, Kindred Lore, Lupine Lore, Mage Lore, Metallurgy, Meteorology, Naturalist, Occult, Spirit Lore

MOURNER

Professional mourners were a vital part of the ancient Egyptian funeral industry. They would follow the funeral procession, weeping and wailing, rending their garments and falling down in paroxysms of bogus grief. As alien as it might seem to 20th-century minds, in ancient Egypt no funeral was really complete without a batch of hired mourners to supplement the grief of the relatives and friends.

Attributes: Social

Abilities: Empathy, Expression, Subterfuge, Acting, Etiquette, Singing, Theology, Thanatology

PHARAOH

Like all hereditary rulers, the pharaohs of ancient Egypt were a very mixed bunch in terms of their abilities, interests and outlooks on life. Officially, the ruling pharaoh was divine, an embodiment of Horus; some let this go to their heads, and some did not. While it was the male pharaoh who wielded power, the right of succession was actually carried down the female line, and there were a great many brother-sister, father-daughter and uncle-niece marriages in Egyptian royal families, in order to keep the succession in the family. Only once did a woman wield the power of pharaoh openly — the great Queen Hatshepsut, whose name was all but eradicated by her male successors — but a great many other queens were serious powers behind the throne.

Attributes: Social

Abilities: Animal Ken, Diplomacy, Intrigue, Leadership, Seduction, Sense Deception, Carousing, Drive (chariot), Etiquette, Game Playing (Senet, 20 Squares, Hounds and Jackals), Hunting, Melee, Public Speaking, Ride (horse), Style, Astrology, Bureaucracy, Economics, History, Law, Literature, Politics, Theology

PRIEST

The accounts of Greek writers show Egypt as a land of priests, leading some scholars to believe that the pharaoh was a mere puppet, while the priesthoods held the true power. This may have been true on some occasions, but on the whole the political influence of the priesthood has been exaggerated. However, the fact remains that Egypt's many cults and temples supported an enormous priesthood. There were many different kinds of priests; the ker-heb priest, for example, specialized in preparing and overseeing funeral rituals, while others performed specific tasks in specific temples, such as conducting sacrifices or singing hymns.

Attributes: Social

Abilities: Animal Ken, Diplomacy, Bribery, Etiquette, Herbalism, Meditation, Music, Public Speaking, Singing, Astrology, Cryptography, Law, Meteorology, Occult, Spirit Lore, Thanatology, Theology

SAILOR

Egyptian sailors traveled the length and breadth of the known world. They went on trading expeditions south to Punt or northeast to what became the Holy Land; they manned warfleets sent against the Keftiu (or Minoans) of Crete; and they sailed the length of the Nile carrying goods or transporting important personages. The Nile was Egypt's highway, and for journeys of any distance, a boat was often the only practical means of transportation.

Attributes: Physical

Abilities: Athletics, Brawl, Search, Seduction, Streetwise, Boat Handling, Carousing, Climbing, Gambling, Melee, Orienteering, Repair, Swimming, Astrology, Astronomy, Meteorology

SCRIBE

Ancient Egypt developed a huge and highly organized civil service, with an army of scribes at its core. Training as a scribe was a ticket to a first-rate education by the standards of the day, and practically guaranteed a lucrative career. Although the hours were long and the training consisted of beatings as much as lessons, there was never any shortage of students.

Attributes: Mental

Abilities: Scribing, Theology, History, Politics, Speed Reading, Accounting, Bureaucracy, Linguistics, Cryptography, Law

SERVANT/SLAVE

Egypt has often been regarded as an oppressive culture dependent on widespread slavery; while there is no doubt that slavery was practiced in Egypt, as it was elsewhere in the ancient world, research increasingly demonstrates that slavery was nowhere near as endemic throughout Egyptians society as the popular image would suggest. A great many skilled and unskilled workers were free professionals, and most households — including that of the pharaoh— supported a mix of slaves and free servants, filling a range of roles from maid to beautician and from laborer to estate manager.

Attributes: Social

Abilities: Dodge, Etiquette, Intrigue, Haggling, Repair, Stealth, Cooking, Politics

SOLDIER

The Egyptian army started off as a body of lightly armed spearmen, but became more diverse as history progressed. Impressed by the war-chariots of the Hyksos, the pharaohs of the New Kingdom adopted and perfected the use of massed light chariots in battle. Other New Kingdom innovations included a heavier class of infantry in scale armor and armed with a curving sword known as a khopesh, and marines who fought on board Egyptian warships.

Attributes: Physical

Abilities: Alertness, Athletics, Brawl, Diplomacy, Dodge, Instruction, Intimidation, Leadership, Animal Training, Archery, Drive (chariot), First Aid, Gambling, Melee, Stealth, Survival, Swimming, Throwing, Bureaucracy, Politics

THIEF

Although they receive scant recognition in the historical record, we may be sure that the cities of ancient Egypt, like cities of every time and place, had their fair share of professional thieves.

Attributes: Physical

Abilities: Alertness, Brawl, Dodge, Intimidation, Streetwise, Subterfuge, Fast-Talk, Gambling, Lock Picking, Pick Pocket, Sleight of Hand, Stealth, Area Knowledge

TOMB ROBBER

One of the greatest ironies of the ancient world is the fact that almost all of the royal tombs of ancient Egypt were found, broken into, and stripped of valuables within a few years of the burial. Despite the effort that went into building the tomb and securing it against robbers, the lure of the gold and other valuables that were known to be buried with a pharaoh was more powerful than the greatest curses, traps and other protections. There are several written records of the trials of tomb robbers in ancient times, including detailed confessions of how they broke into a tomb and what they stole.

Attributes: Physical

Abilities: Alertness, Climbing, Dodge, Search, Lock Picking, Stealth, Archaeology, History, Thanatology

NATURE AND DEMEANOR

Like other Storyteller games, **Mummy** gives players the option to use Natures and Demeanors as an aid to character development. **Changeling** uses Legacies, which work in much the same way as Natures and Demeanors.

Any of the Archetypes (or Legacies) in any Storyteller game can be used for **Mummy** characters, though the Storyteller always has the option to disallow those that would upset the tone of the chronicle. Likewise, players and Storytellers are not limited to those Archetypes listed in other Storyteller games, but should feel free to come up with more if they are inspired to do so.

Here are a few more Archetypes, developed with **Mummy** specifically in mind.

RELUCTANT REBORN

Eternal life was thrust upon you unwillingly, or at least without your prior knowledge and consent. You yearn for a normal life — a small, circumscribed, safe little life, blissfully ignorant of the greater things to which your eyes were forcibly opened. You know you can never go back to being

mortal, but still you can't let go of the yearning to be — well, *normal*. Your moods often swing between denial and depression, grieving over the death of your mortality.

— Gain one *permanent* point of Willpower when you realize and accept the truth about what you have become. This should occur only after long soul-searching and some excellent roleplaying. After this, choose another Nature, perhaps one related to the catalyst for change. For instance, did you finally accept yourself when someone else needed to lean on you (Caregiver), or when you found your condition gave you greater control over your life than many mortals can expect (Director)?

MASQUERADER

Life is complicated enough for those who have only one lifetime. For mummies, it can dissolve into chaos if too many things from too many pasts all come home to roost at once. The only way to avoid this is to leave as little trace of yourself as possible — to leave no footprints upon the sands of time. Mortals are far better off never knowing that ancient beings like yourself walk among them — and secrecy protects you and your kind from the unwelcome attention of monster-hunters, curiosity-seekers, and those misguided souls who want to live forever.

— Regain one Willpower point whenever you resolve a situation without anyone finding out, or even suspecting, that you are more than just an ordinary mortal. Extraordinary circumstances — such as successfully explaining away the use of magic or possession of arcane ancient knowledge — may merit extra points.

RECOGNITION SEEKER

You don't want to brag, and it can be dangerous revealing your true nature to all and sundry — but still, every now and then, you long to be recognized: to savor the moment, to see the expression of awe and wonder as someone realizes he is dealing with a mummy who has lived dozens of lifetimes through thousands of years. Obviously, it's far more satisfying when people come to this realization by themselves, but sometimes you just can't stop yourself from dropping the occasional hint, just to help things along. Some would call you irresponsible, or a showoff, but you try to be discreet, and you never confirm or deny; nothing promotes awe like mystery, after all.

— Regain one Willpower point whenever anyone realizes for the first time that you are more than just another mortal.

WANDERER

You are driven to keep moving, never staying long in one place and never forming attachments for longer than you have to. Maybe after all these centuries you can no longer bear to let yourself care for someone only to watch your beloved grow old and die. Maybe you are afraid that if you stay in one place too long, you will attract attention to

yourself and your secret will be discovered. Or maybe you feel that there is too much of the world still to see, too many things to experience, to put down roots anywhere.

— Regain one Willpower point whenever you are able to complete your purpose in one place and then move on, leaving no loose ends and no attachments behind.

STEP TWO: CHOOSING ATTRIBUTES

Attributes in **Mummy** are the same as in other Storyteller games, and scores are chosen in much the same way.

Physical Attributes are Strength, Dexterity and Stamina.

Social Attributes are Charisma, Manipulation and Appearance.

Mental Attributes are Perception, Intelligence and Wits.

The meanings of the various Attributes can be found in the core rulebook for any Storyteller game.

First, the player must prioritize the three classes of Attributes into Primary, Secondary and Tertiary. The character's occupation will favor a particular Attribute class, but as noted in the section on occupations, this need not be followed slavishly.

Every character starts off with one point in each Attribute. Then, the player has seven points to spend on Attributes in the Primary class, five points to spend on Secondary Attributes, and three points to spend on Tertiary Attributes.

A character cannot have a score higher than 5 — the human maximum — in any Attribute at this stage, though magic and other factors may raise Attribute scores above 5 as the character grows in experience.

STEP THREE: CHOOSING ABILITIES

As in other Storyteller games, there are three Ability classes: Talents, Skills and Knowledges. A newly created mummy character will already be centuries old and will have had the opportunity to pick up a few Abilities along the way; to reflect this, mummies have more points to spend on Abilities than do other Storyteller characters. You can spend 20 points on your primary Abilities, 15 points on secondary and 10 points on tertiary.

As with Attributes, a character's occupation will have at least some effect on Abilities. While a character need not have all of the Abilities listed for his or her occupation, it would be surprising to find a character with none of them; some might have been forgotten down the centuries — or never learned — but not all, unless there were some very special reason.

The **Mummy** character sheet lists 10 standard Abilities in each class: Talents, Skills and Knowledges. Some will be familiar, and some may not be, especially if you only have one Storyteller System rulebook.

Mummies are not restricted to these Abilities, however, and the following paragraphs describe various additional Talents, Skills and Knowledges — some new and unique to **Mummy**, and some that have seen print in other Storyteller game supplements. Finally, there is a note on using Abilities from the various Players Guides and other sourcebooks.

STANDARD TALENTS

Alertness, Athletics, Brawl, Dodge, Intimidation, Streetwise and Subterfuge are described in all of the Storyteller rulebooks. In addition to these, **Mummy** uses Awareness, Empathy and Expression.

AWARENESS

This Talent reflects a character's ability to sense things that are not of the physical world, such as magic and supernatural creatures. The range at which this sense works varies according to the character's score and the power of the magic involved. A character with three or more dots in this Trait can see the aura surrounding any person or creature, and use it to gauge the creature's mood and general disposition.

- • Novice: Mighty magic in the same building.
- •• Practiced: Powerful magic up to a block away.
- ••• Competent: Moderately powerful magic up to a mile away.
- •••• Expert: All but the weakest magic up to five miles away.
- ••••• Master: Any magic within 10 miles, powerful magic even farther off.

Possessed by: Investigators, Occultists, Psychics, Gypsies

Suggested Specialties: Aura Reading, Wraiths, the Undead, Animals

EMPATHY

You have an intuitive understanding of people's emotions and emotional needs. You can understand the motivations, backgrounds and temperaments of those you meet, and use this knowledge to your advantage in your dealings with them. The downside of this Talent is that you are often personally affected by the emotions you find in others, and your sentiments may be swayed more easily than you would like. You Empathy score may never be higher than your Humanity.

- • Novice: Friend and confidant
- •• Practiced: Office agony aunt
- ••• Competent: Volunteer counselor
- •••• Expert: Successful analyst
- ••••• Master: Taoist sage

Possessed by: Social Workers, Therapists, Ministers, Advisors

Suggested Specialties: Weaknesses, Goals, Underprivileged People

EXPRESSION

This Talent reflects your ability to communicate effectively with others, be it through speaking, writing, or other means. Whether your views make sense or are popular is something that is governed by other Traits; Expression is what allows you to make them clear in people's minds. In its purest form, expression can be a form of art.

- Novice: Tabloid reporter
- •• Practiced: College debate team captain
- ••• Competent: Successful comic
- •••• Expert: Best-selling novelist
- ••••• Master: William Shakespeare

Possessed by: Writers, Journalists, Critics, Journal-keepers

Suggested Specialties: Journals, Books, Essays, Columns

STANDARD SKILLS

Drive, Etiquette, Firearms, Melee and Stealth are described in all of the Storyteller rulebooks. In addition to these, **Mummy** uses Leadership, Meditation, Performance, Security and Survival.

LEADERSHIP

If you are using the **Vampire** rulebook, you will find Leadership listed as a Talent. **Mummy** follows the other four Storyteller games, and regards it as a Skill. It is otherwise unchanged.

MEDITATION

You are able to enter a trancelike state at will, focusing your mind inward and calling upon the resources of your unconscious mind to accomplish a variety of things, depending on the Attribute with which Meditation is paired. Rolling Stamina + Meditation (difficulty 9) allows you to slow your breathing and other physical processes, thereby surviving harsh weather or starvation; for each success, you can ward off any ill effects for one day. Rolling Intelligence + Meditation (difficulty 9) allows you to concentrate your mental resources on a problem or puzzle; for each success, the difficulty of an Enigmas roll is lowered by one. Rolling Perception + Meditation (difficulty 9) allows you to concentrate on recalling some detail from your past; the difficulty of a Memory roll is lowered by one point per success. Rolling Meditation + your highest Hekau path rating (difficulty 9) regains one lost point of Sekhem per success rolled, but this requires a whole day of meditation. Only one mental task may be attempted in any one session of meditation. The character's Dice Pool may be reduced if there are distractions or other unfavorable circumstances.

- Novice: Read a book on it once
- •• Practiced: Studied seriously
- ••• Competent: Studied with a master
- •••• Expert: Qualified to teach
- ••••• Master: Buddha-to-be

Possessed by: Sages, Martial Artists, Monks, Spiritual Leaders

Suggested Specialties: Past-life Recall, Centering, Stress-reduction, Focusing

PERFORMANCE

You are able to perform in one or more arts, such as singing, dance, or music. Each art form is a separate specialty.

- Novice: Grade school recital
- •• Practiced: High school band
- ••• Competent: You may give up the day job.
- •••• Expert: Seasoned professional
- ••••• Master: Showbiz legend

Possessed by: Musicians, Graphic Designers, Dancers, Entertainers

Suggested Specialties (must choose individually): Music, Dance, Painting, Drawing, Poetry, Sculpture, Singing

SECURITY

You know various nonmagical means of protecting an object or place, such as locks, alarms and traps, and are able to neutralize them. You can pick a lock, hot-wire a car, defeat a surveillance system — or use your knowledge and experience to make sure that no one else can do so. This Skill is normally paired with Perception or Intelligence to detect and evaluate a situation, and with Dexterity to judge the success of an action.

- Novice: Pick a simple lock
- •• Practiced: Hot-wire a car
- ••• Competent: Disable a house alarm
- •••• Expert: Crack a bank vault
- ••••• Master: Get into Fort Knox

Possessed by: Terrorists, Police, Special Forces

Suggested Specialties: Countersecurity Measures, Breaking and Entering, Electronic Security Measures

SURVIVAL

The wilderness is a dangerous place for those who are ignorant or disrespectful of its rules. Survival allows you to find food and shelter and avoid natural hazards in a particular environment, such as desert or mountains. Each type of environment is a separate specialty. When you use Stealth in the wilderness, you must use the lower score of Stealth or Survival.

- Novice: Survive a five-mile hike
- •• Practiced: Survive a camping trip
- ••• Competent: Survive a month-long expedition
- •••• Expert: Mountain man
- ••••• Master: Daniel Boone

Possessed by: Ecoterrorists, Soldiers, Rangers, Streetpeople

Suggested Specialties: Mountain, Desert, Rainforest, Grasslands, Urban

STANDARD KNOWLEDGES

Computer, Investigation, Law, Linguistics, Medicine, Occult and Science are described in all of the Storyteller rulebooks. In addition to these, **Mummy** uses Cosmology, Enigmas and Finance.

COSMOLOGY

You know something about the worlds of the Umbra, both including and superseding the paths you are wont to travel as ka and ba. You know of the different places, forces and natural laws that exist beyond the confines of the material world.

- Student: You know the common rumors.
- •• College: You know the truth behind most rumors.
- ••• Masters: You know a few areas well.
- •••• Doctorate: You know most areas very well.
- ••••• Scholar: The whole Umbra is as familiar as home.

Possessed by: Mages, Garou, Demons, Shamans, Thanatologists

Suggested Specialties: Shadowlands, Tempest, Middle Umbra, Gods, Demons

ENIGMAS

You have made a study of puzzles and other mental problems, and have a knack for divining mysteries and solving riddles. Whether you are piecing together clues to a lost city or grappling with the Sunday crossword, you can think your way under, around or through almost anything.

- Student: Finish a large jigsaw puzzle in a day or so
- •• College: Finish any crossword in an hour or so
- ••• Masters: Finish any of Rubik's puzzles in minutes
- •••• Doctorate: Make a living from prize money
- ••••• Scholar: Nothing has ever defeated you.

Possessed by: Crossword Devotees, Detectives, Game Designers, Programmers

Suggested Specialties: Riddles, Visions, Anagrams

FINANCE

You know about money: how it works, and how to make it work for you. You can evaluate objects, businesses and deals accurately, and make a sound assessment of financial risks and rewards.

- Student: You can balance your checkbook.
- •• College: You can run a small business.
- ••• Masters: MBA
- •••• Doctorate: International financier
- ••••• Scholar: Financial wizard

Possessed by: Project Managers, Businessmen, Financial Officers, Stockbrokers

Suggested Specialties: Investments, Business Projections, Project Management

NEW ABILITIES

The Reborn are not restricted to the core Abilities listed on the character sheet; the following Abilities may be taken with the Storyteller's permission. They can be treated as Secondary Abilities, according to the various Players Guides, or simply as additional Abilities from which to choose.

NEW TALENTS

ANIMAL EMPATHY

The ancient Egyptians regarded many animals as sacred, and are generally credited with domesticating the cat — if, indeed, anyone ever has. You have always had a kind of sympathetic bond with animals: They are more trusting of you than of other humans, and you have the ability to judge their moods and temperaments from their behavior. Some people say — only half-jokingly — that you can talk to an animal and be understood.

- Novice: Had a puppy once
- •• Practiced: Popular pet-sitter
- ••• Competent: Leading volunteer at local animal shelter
- •••• Expert: You teach animal handling.
- ••••• Master: Doctor Doolittle had nothing on you.

Possessed by: Pet-sitters, Veterinarians, Animal Trainers

Suggested Specialties: Dogs, Cats, Training, Animal Behavior

DIVINATION

The ancient Egyptians had a reputation as seers and fortunetellers. You are skilled in the use of one or more methods of divination, such as palmistry or tarot cards, and can provide a pleasing "sitting" for a client. You may or may not be able to gain actual insights into the future — that depends on the situation, the question and the Storyteller's discretion.

- Novice: You amuse your family and friends.
- •• Practiced: You could work local fairs.
- ••• Competent: You could start a sideline business.
- •••• Expert: You have many loyal clients.
- ••••• Master: Celebrities flock to you.

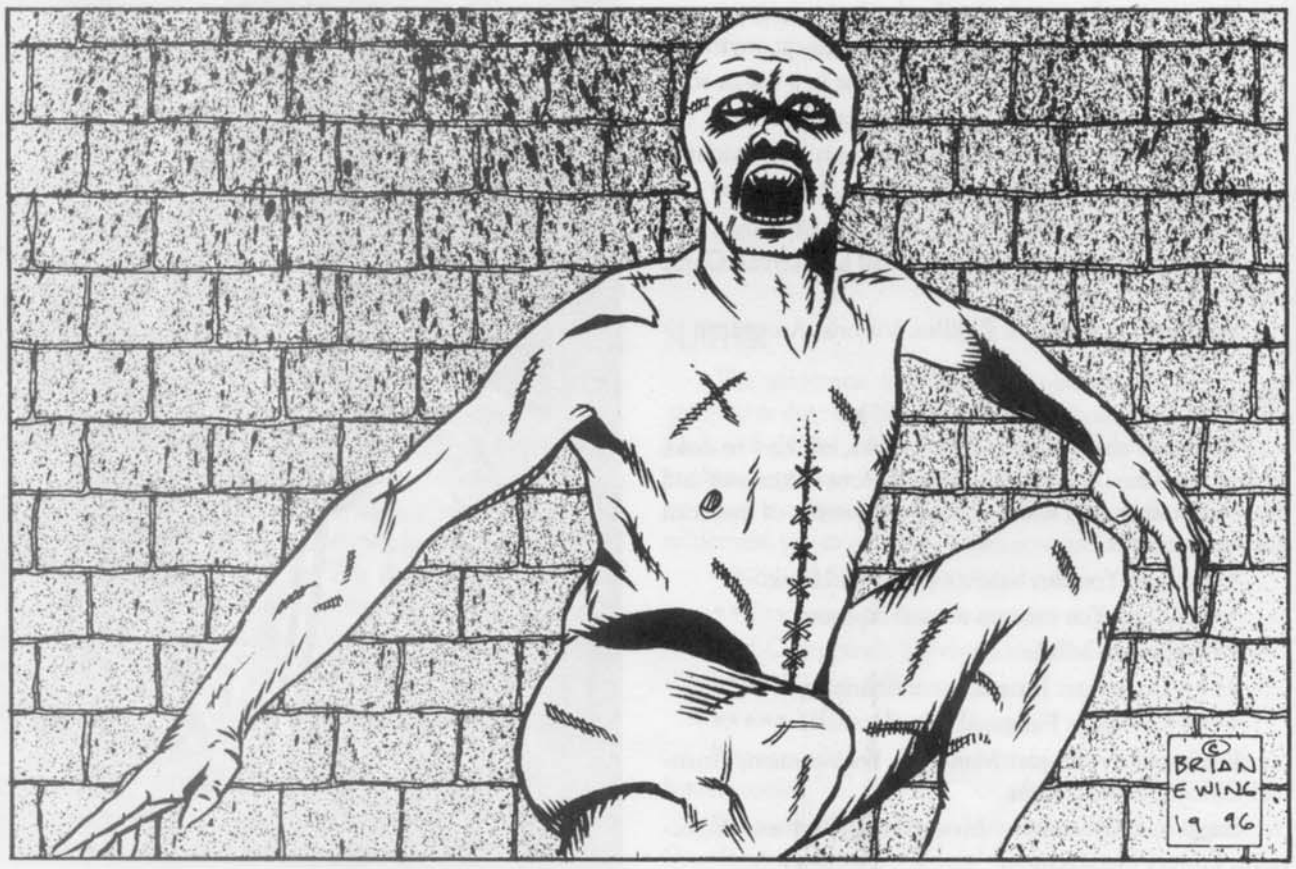
Possessed by: Fortunetellers, Gypsies, Weekend Oracles

Suggested Specialties: Tarot, I Ching, Runes, Horoscopes, Palmistry

NEW SKILLS

CRAFTS

With this Skill, you are capable of various artisan crafts, either ancient or modern — from the inscription and embalming important to ancient Egypt to woodworking, leatherworking and other skills still important today. The quality of your creations depends on the number of successes rolled.



• Novice: Handyman

•• Practiced: Apprentice program

••• Competent: Professional

•••• Expert: Specialist

••••• Master: Master artisan

Possessed by: Handymen, Embalmers, Servants/Slaves, Artisans

Specialties (must choose individually): Cooking, Carpentry, Embalming, Blacksmithing, Inscription, Leatherworking, Jewelry, Sewing, Stonemasonry

SCRIBING

Scribing includes calligraphy, hieroglyphics and other forms of penmanship. A character who learned this Skill in ancient Egypt can read both the cursive (demotic) form and sacred (hieroglyphic) form of ancient Egyptian, and can produce writing in both forms that is artistically pleasing as well as linguistically and grammatically correct. A character learning this Skill in modern times will be able to produce calligraphy as an art form, and, at higher levels of ability, may be able to identify the calligraphic form of a piece of writing, and even read a deliberately complex and obscure form of calligraphy such as the "court hands" of late medieval scribes.

• Novice: Neatest kid in class

•• Practiced: Signs for local flower show

••• Competent: Greeting cards

•••• Expert: Teaches at community college

••••• Master: Commissioned to work on monuments and create new typefaces

Possessed by: Hobbyists, Scribes, Professional Calligraphers

Suggested Specialties: Ancient Languages, Decorative Techniques

NEW KNOWLEDGES

MYTHOLOGY

This is the study of hero and god stories of different societies, ancient or modern. Myths, like legends and fairy tales, are stories which give societies their sense of reality and meaning. The concept of "myth" is relative — what is myth to one society is truth to another.

• Student: You remember fairy tales.

•• College: You can make parallels between different stories.

••• Masters: You're well versed in different mythologies.

•••• Doctorate: You see unidentified patterns.

••••• Scholar: Joseph Campbell

Possessed by: Anthropologists, Mystics, Storytellers

Specialties: Afterlife, Creation Mythos, Cosmologies, Eschatologies, American Indian, Indo-European

THANATOLOGY

This esoteric area of Knowledge involves the theoretical study of death, and includes aging, near-death experiences, life after death and the process of dying. Different researchers take different slants on the topic, according to their approach: They may include priests, philosophers, scientists and students of the paranormal, each with a particular attitude to death and a particular set of preconceptions about it. Mummies have a rather unique perspective on death, having experienced it personally a number of times.

• Student: Morbid reader, goth fan

•• College: The creepy guy in the library

••• Masters: Psychic investigator, philosophy professor

•••• Doctorate: Mystic teacher

••••• Scholar: Knows the secrets?

Possessed by: Weirdoes, Occultists, Parapsychologists

Suggested Specialties: Near-Death Experiences, Books of the Dead, Death-and-Dying Psychologies

SUPPLEMENTAL ABILITIES

As a rule, any Ability from any Storyteller System Players Guide can be used in **Mummy** — provided it is appropriate to Reborn characters. The decision is entirely up to the Storyteller. Some Abilities — such as Primal-Urge from **Werewolf** or Mythlore from **Changeling** — address a specific type of creature and are generally not appropriate for mummies. The same is true of Abilities from supplements such as **Vampire** Clanbooks and **Mage** Tradition Books, which are normally unique to the group in question.

STEP FOUR: ADVANTAGES

Advantages in **Mummy** fall into three categories: Magical skills, Backgrounds and Virtues.

HEKAU

Each character has three dots to spend on Hekau path ratings, and gets one free dot in Necromancy. These ratings may be increased by spending freebie points. The Hekau paths are described in Chapter Four, along with the means of determining a mummy character's starting spells.

BACKGROUNDS

As in other Storyteller games, Backgrounds are special resources upon which the character can call at need. Mummy characters have six points to spend on Backgrounds.

As with Abilities, there are 10 standard Background Traits that appear on the **Mummy** character sheet. Some of them will be familiar, and some are new or have been

changed from other Storyteller rulebooks. At the Storyteller's option, players may also choose Backgrounds from other Storyteller rulebooks. Backgrounds which are clearly specific to another race — such as Generation from **Vampire** and Pure Breed from **Werewolf** — cannot be used with mummy characters; the Storyteller is the final arbiter of which backgrounds are available in a particular chronicle.

ARCANE

After living several lifetimes and learning to cover your tracks, you can become a little difficult to find, even for your friends. Mummies are inscrutable and sometimes reclusive, and all prefer to avoid the kind of complications that could arise if mortal authorities (or worse, the media) should find out that one is 4,000 years old.

Characters with high Arcane ratings simply avoid notice. They leave no paper or electronic trail, even in this age of information. Records tend to go missing, photographs are blurred or out of focus, and confusion arises over the character's appearance, whereabouts, even name.

Whenever another being attempts to track down any information on the character, subtract the character's Arcane rating from the opponent's Perception, Investigation or similar Trait when calculating Dice Pools. Arcane may consciously be dampened, allowing the character to be found when he or she chooses to do so.

- Easy to overlook
- •• Hard to pin down
- ••• Almost invisible
- •••• Surely just a myth
- ••••• Who?

ARTIFACT

The character owns an object of magical power. This could be an amulet or other magical artifact from ancient Egypt (see Chapter Four), or some other thing that the character has acquired from one of his or her past lives. The rating of this Trait determines the power of the artifact.

- A minor artifact
- •• A useful artifact
- ••• An artifact of significant power
- •••• A very powerful artifact
- ••••• A unique, possibly legendary artifact of incredible power

CONTACTS

You know people from many walks of life, and they make up a useful information network. Many are minor characters, to be bribed or otherwise manipulated. A few, however, are major contacts, defined in great detail by the player and/or the Storyteller; these characters can almost always be relied upon for detailed, specialized or secret information in a particular field. Interaction with major contacts is best played out in full; when dealing with minor contacts, rolling your Contacts rating against a difficulty of 7 yields one useful contact per success. These contacts must to be bribed, coerced or otherwise persuaded to give up their information.

- One Major Contact
- •• Two Major Contacts
- ••• Three Major Contacts
- •••• Four Major Contacts
- ••••• Five Major Contacts

INFLUENCE

Some mummies maintain a close interest in the mortal world, and delight in pulling strings behind the scenes. Influence is a measure of a character's power to sway the political and social processes of mortal society — through a hold over a leading family, a powerful politician, or a chief of police, for example.

- Moderately influential; a factor in local politics
- •• Fairly influential; a factor in city politics
- ••• Very influential; a factor in state or provincial politics
- •••• Highly influential; a factor in regional politics
- ••••• Extremely influential; a factor in national or international politics

JOURNAL

The character has kept a journal in one or more past lives, which may sometimes help with Memory rolls. Before making a Memory roll, the character may make a roll using the Journal rating (difficulty 7); each success adds one die to the Memory roll. The Storyteller may also decide that the journal contains information about specific items; for example, if the player and Storyteller decide that the character often battled the Wyrm-spirit Tiamat in ancient days, the journal may give a clue as to how to defeat her in her modern incarnation.

- A few scraps of paper, parchment, vellum and papyrus
- •• A fragmentary document, with regular large gaps
- ••• A moderately complete journal, with some omissions
- •••• A well-organized collection of documents, covering most of your past lives
- ••••• A totally complete record of all your lives; you even put it on CD-ROM and wrote a search engine for it.

MENTOR

A mentor will always be another mummy, older than the character. Otherwise, this Background is exactly as described in the other Storyteller rulebooks.

- Your mentor is only a little more knowledgeable and powerful than you are, but is occasionally helpful.

•• Your mentor is fairly knowledgeable and/or has some status among mummies.

••• Your mentor is wise and respected, and can occasionally be very helpful.

•••• Your mentor is one of the greatest of Reborn and takes a continuing interest in your welfare.

••••• Your mentor is immensely powerful, and might even be Horus himself.

RESOURCES

This Background reflects the character's material wealth. Resources are not all liquid assets, but given a little time they could be sold, although perhaps not for their full value. Perhaps more importantly, the character has a certain disposable income after day-to-day expenses are covered. The player must detail the exact source of any income derived from this Background, as it might be subject to increase or, more likely, depletion in the course of a chronicle.

• Small savings: You have a modest apartment and a small vehicle, like a motorcycle or a subcompact car. Liquidation value: around $1,000. Allowance: $500 per month.

•• Moderate savings: You have an apartment or condominium, and can live in reasonable comfort. Liquidation value: around $8,000. Allowance: $1,200 per month.

••• Healthy savings: You own a house, and have no day-to-day money concerns. Liquidation value: around $50,000. Allowance: $3,000 per month.

•••• Well-off: You own a mansion, or more than one smaller property. You can shrug off most financial concerns. Liquidation value: around $500,000. Allowance: $9,000 per month.

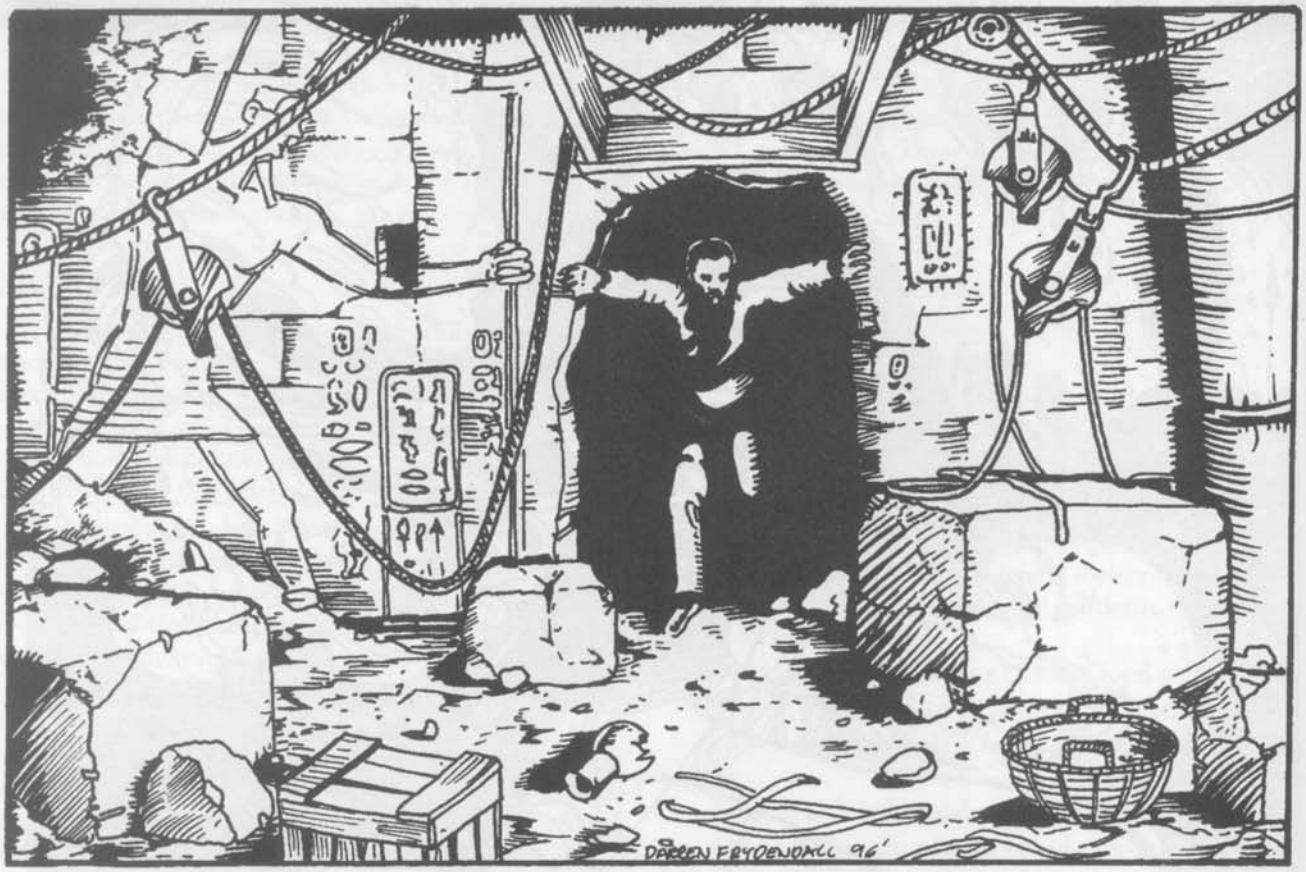
••••• Rich: You own multiple properties, and live — if not like a pharaoh — at least like a king. Liquidation value: around $5 million. Allowance: $30,000 per month.

RETAINERS

The character is attended and served by a number of retainers. These favored servants may be bound, protected and strengthened by the character's magic; or they may by ordinary mortals with an unusually strong attachment to the character.

For instance, retainers may be the descendants of generations of faithful servants, going back all the way to ancient Egypt; or they may be members of the Cult of Isis (or any other such group), devoted to protecting mummies in general (and/or the character in particular).

Always remember that loyalty is a two-way street — mistreatment or dissatisfaction can turn the most faithful retainer into a deadly weapon in the hands of one's enemies.



- One Retainer
- •• Two Retainers
- ••• Three Retainers
- •••• Four Retainers
- ••••• Five Retainers

STATUS

Because mummies are so few in number and so loosely organized compared to the creatures of most Storyteller games, Status is less formal in **Mummy**. It represents the basic level of regard in which other Reborn hold the character, and as such it may be used in rolls with Social Traits whenever the character is relying on prestige to resolve a particular situation.

Rank is not a potent force among mummies, however, and not all mummies will have the same opinion of a character. Likewise, this Background normally has value only within one's own society; an important Cabirus may be totally unimportant among the Shemsu-heru. The Storyteller is free to adjust a character's effective Status up or down to fit the circumstances.

- Obscure
- •• Known
- ••• Respected
- •••• Revered
- ••••• Legendary

TOMB

The character has one or more secure places, prepared to receive and protect the khat as it waits for the next life to begin. A tomb might be hidden in a secret subbasement level of a building, a cave in remote mountains, a secure storage area in a museum, or anywhere else where a mummy might rest undisturbed for decades or centuries. The rating in this Trait may reflect the luxury of a single tomb, or a number of simple tombs; some mummies find it convenient to keep a number of tombs ready in various locations, as a precaution against unforeseen circumstances.

- A sarcophagus in a secret basement, with the bare essentials
- •• Two basic tombs, or one fairly well-appointed one
- ••• Three simple tombs, or one luxurious one
- •••• Four simple tombs, or one lavish one
- ••••• Five simple tombs, or an intact pyramid

VIRTUES

Virtues are a class of Trait by which mummy characters cope — or not — with the various psychological stresses inherent to their condition. They are also a vital component of a character's Humanity and Willpower scores.

There are three Virtues in **Mummy**: Memory, Joy and Integrity. Each player has seven points to distribute among them as desired. Each Virtue begins with one dot, and no Virtue may have a score higher than 5.

MEMORY

What is your fondest childhood memory? And the most painful? Who would you be if you lost one of them? Or both?

Memory is of vital importance to mummies. Having spent centuries or millennia living, dying and being reborn, mummies can reach the point where past lives seem no more substantial than dreams. Remembering who one was, where one has been, what one has done, who is a friend and who is an enemy — all these things are essential. Without them, a mummy can literally lose herself — believing herself mad, or even becoming mad.

- • Reflective
- •• Retentive
- ••• Encyclopedic
- •••• Eidetic
- ••••• Total Recall

JOY

Joy is no less vital than Memory. If Memory is what keeps mummies from losing who they are, then joy is what keep them grounded in the present and gives them the will to carry on, lifetime after lifetime. To lose one's Joy is to sink into despair and depression — to lose the will to carry on.

Note that a "joyful" character is not necessarily a pleasant person. Bane Mummies, for example, can grow quite cheerful over the prospect of flaying someone alive.

- • Cheerful
- •• Positive
- ••• Sunny
- •••• Joyful
- ••••• Unsinkable

INTEGRITY

Integrity is a measure of the character's adherence to his own values. It can take a great deal of self-control to abide by one's conscience and do what is right rather than what is merely expedient, especially when one knows that in a few brief decades no one will know or care. But such things erode the soul — and mummies have all of eternity to feel it corroding from within.

Bane Mummies usually have no Integrity; those who do can be considered "honorable" warriors in service to Set or the Wyrm.

- • Honest
- •• Honorable
- ••• Virtuous
- •••• Chivalrous
- ••••• Saintly

STEP FIVE: LAST TOUCHES

This final step in character creation establishes scores in a few miscellaneous Traits, and allows the player to spend freebie points to enhance Traits covered in previous steps. If the Storyteller uses Merits and Flaws, these are also selected at this time.

WILLPOWER

A character's base Willpower score is the sum of her Integrity and Joy scores. This score may be increased by spending freebie points. Willpower in **Mummy** works in the same way as in other Storyteller games.

HUMANITY

Humanity is a measure of how much of one's mortal nature remains through the succession of lives and rebirths. The greatest challenge facing a mummy is to hold onto Humanity and not let it ebb away, despite living for centuries and experiencing things — both in life and in death — that far transcend mortal experience or understanding. Humanity may be seen as the balance between a mummy's Integrity and his khaibit, or the dark part of his soul; as his Humanity diminishes, his khaibit grows. To lose one's Humanity is to become a khaibit, a caricature of a mummy: a shambling killing machine driven by barely rational motives, unable or unwilling even to free itself of its wrappings when it is reborn.

A character's base Humanity score is the sum of the Memory and Integrity scores. Humanity cannot be increased with freebie points, except by raising the character's rating in one or both of these Virtues. A character whose Humanity score drops to zero becomes a khaibit, a true monster, and is removed from the player's control — there are no exceptions to this rule.

In play, a character's Humanity score dictates the maximum number of dice that can be rolled in any social situation involving mortals — except for situations involving intimidation. Thus, a character with a Humanity score of 4 can roll only four dice in an attempt to persuade a museum curator to allow access to the secure storage area, even though the character's Manipulation and Subterfuge scores might total five or more dice. Likewise, a character may never roll more dice against a Virtue score than the current Humanity score. The farther you sink, the faster you sink.

Humanity is what separates the human from the monstrous, whether you're talking about mummies, vampires or even mortals — mortals with low Humanity scores would include alienated killers and unfeeling autocrats. It is quite possible for a "monster" such as a vampire or a mummy to be more human than many mortals.

0 Monstrous
1 Horrific
2 Bestial
3 Cold
4 Unfeeling
5 Distant
6 Removed
7 Normal
8 Feeling
9 Compassionate
10 Humane

SEKHEM

The Sekhem Trait measures a character's reservoir of magical power. Many spells have a cost in Sekhem. A character's base Sekhem score is 3. This may be increased by experience, or by spending freebie points. Sekhem may never be raised above 10, under any circumstances.

BA

The Ba trait quantifies the strength of the character's ba. Mummies gradually deplete their Ba while living, and when they die their ba separates from their khat (body) and travels the Underworld, accumulating more ba-energy. When it has enough, it may reenter the khat and Rebirth may take place.

A character's initial Ba score is rolled on a single 10-sided die. A score of 10 might indicate that the character has just awoken after a long death and is ready for a new life to begin; a low score, on the other hand, may indicate that the character is nearing the end of this life, and may be preparing for another period of rest.

KA

Ka is another part of the character's soul. Unlike the ba, it does not travel the spirit realms; instead, it stays near the body to guard it. Ka force is expended whenever the ka takes any action in the physical world.

All mummies start with a Ka score of 5.

FREEBIE POINTS

A character has 30 freebie points, which may be spent on acquiring or increasing scores in any Trait except Humanity and Ba. If Merits and Flaws (see below) are used, a character may have up to 37 freebie points.

The following table gives the freebie point cost to increase each type of Trait by one dot. The cost of increasing many Traits depends on the current rating; thus, the higher the score, the higher the cost.

For example, to increase an Attribute by one dot costs four times the current rating in freebie points. So, to increase a character's Strength from 1 to 2 would cost (1 x 4) = four points, and to increase it from 4 to 5 costs (4 x 4) = 16 points.

Trait	Freebie Cost
Attribute	current rating x 4
Existing Ability	current rating x 2
New Ability	3 points for first dot
Virtue	current rating
Willpower	current rating
Sekhem	10
Ba	not allowed
Ka	current rating
New Hekau	5 points for level 1
Existing Hekau	current rating x 5

SUPERHUMAN ATTRIBUTES

Attribute scores cannot be raised higher than 5 using freebie points. A higher score is possible only by magic. Attribute scores over 5 are discussed in Chapter Four.

THE PRELUDE

Mummy characters, like characters in other Storyteller games, should undergo a prelude as part of character creation. A prelude aids significantly in giving life to a character, stepping inside that character's shoes and understanding her motivations and perceptions. Players should be allowed to modify their characters' scores based upon events in the prelude — finding out that a Reborn developed a Talent previously unforeseen, for example, or having demonstrated a little less Intelligence than planned.

A Reborn's prelude should consist of the following questions:

What were you in your first life?

Are you Egyptian? If not, what culture did you hail from? In what era did you live? What was your occupation in your first life?

Did you accept immortality or was it thrust upon you?

For some, immortality was a choice, with the offer coming from the Cult of Isis. Other times, the cult simply acted on its own and selected people for the Rite without their consent. In which category did you fall? If you are one of the Cabiri or one of the Others, how did immortality come upon you?

- **How do you fit into Reborn society?**

Are you one of the Shemsu-heru, or have you abandoned the community of Horus' followers? Or are you one of the Cabiri? How well do you get along with other Reborn — do you prefer their company, or would you rather have nothing to do with them?

• **What is your view of immortality?**

Some Reborn see immortality as the greatest of gifts; others see it as a curse. Do you relish the chance at watching history pass before you, knowing you cannot die; or do you long for escape from this cycle?

• **How do you feel about the Underworld?**

Do you abhor your time spent as a ba, or is it the fulfillment of existence? Are you one of the Reborn who spends all your time on Earth preparing for your experiences as a ba, or do you spend all your time in the Underworld trying to return to the land of the living?

MERITS AND FLAWS

Merits and Flaws constitute an optional system, which may be used at the Storyteller's discretion. Full rules for Merits and Flaws, along with a selection of each, may be found in the **Players Guide** for each of the Storyteller game systems. The rules are summarized here.

Merits are minor positive traits, which cost freebie points to acquire. Flaws are negative Traits, and acquiring Flaws actually gives a character extra freebie points to spend on other things. No character may take more than seven points of Flaws.

Merits and Flaws provide a good way to make a character more interesting, and offer useful insights into the character's personality. Players who are tempted to try "minimaxing" their characters using this system are in for a disappointment; the most they can hope to get out of it is seven freebie points, which do not make a significant difference when translated into Trait scores. The Storyteller should make sure that all Merits and Flaws are roleplayed — especially Flaws, since players will probably find Merits easier to remember for themselves.

The Storyteller has the final say on which Merits and Flaws, if any, are permitted to mummy characters in a particular chronicle. Those which clearly address a specific race, such as Prey Exclusion and Diabolic Sire from the **Vampire Players Guide** and Forced Transformation and Moon-Bound from the **Werewolf Players Guide**, are obviously inapplicable to Reborn. Eidetic Memory is not available to mummies, since it covers ground already handled by the Virtue of Memory.

The following Merits and Flaws are particularly applicable to mummy characters. Some can be attributed to eccentricities in immortal personality, while others come about as a direct result of the Rite of Rebirth.

LIGHT SLEEPER/SLEEPLESS: (1-3 PT MERIT)

The Great Rite changed your body in such a manner that you need less sleep than you used to before the First Death — perhaps you don't even need sleep at all. For one point, you need only four hours of sleep a night; for two points you need only two hours of sleep. For three points, you never need to sleep again — unfortunately, in this case, you cannot sleep, and the land of dreams is forever forbidden to you.

SOOTHING VOICE: (3 PT MERIT)

Your voice is calm and soothing, almost entrancing. You may add two dice to all rolls that directly involve use of your voice — singing, debating, leading, etc.

PRECOGNITION: (4 PT MERIT)

You are the mouthpiece of Ra (or whichever deity you follow). He (she) speaks to you in signs and portents, visions and images. Some visions may be precognitive; others might offer warnings or advice. You cannot request or induce a prophetic vision, though; they come on their own.

Such visions range from the obvious to the symbolic: The exact nature and content of the visions are up to the Storyteller. This Merit should provide dramatic moments, and players should not come to rely upon visions at the expense of clever play.

CLEAR SIGHTED: (5 PT MERIT)

You are able to see past all levels of vampiric Obfuscate, Chimerstry and other related Disciplines or Gifts, with a Perception + Alertness roll against the opposing power's level + 3.

OFFENSIVE TO ANIMALS: (1 PT FLAW)

Something in your nature or an event from your past — perhaps the Great Rite itself — subtly marked you in a manner that makes animals uncomfortable around you. You have a two-die penalty in any actions involving animals.

ANACHRONISM: (2 PT FLAW)

Having been around for so many centuries, you find it increasingly difficult to keep up with the times. An Intelligence roll is needed whenever you have to deal with something modern. If the roll fails, use the number of net failures as a negative modifier to your attempts.

Example: Menkepher-Re, a mummy with this Flaw, is trying to get some information out of a computer. The Intelligence roll results in two net failures; thus, Menkepher-Re has a -2 modifier when determining the outcome of his attempt to make the infernal device obey him.

FLASHBACKS: (3 PT FLAW)

You are prone to flashbacks in high-pressure situations or in situations that remind you of a former life. These situations are not necessarily life-threatening, but are almost always emotionally charged. During a flashback, you relive a particular past event, losing touch with what is going on around you. People speaking to you are mistaken for others from that past life. Sometimes even objects may be mistaken for people, and vice versa.

TECHNOPHOBIC: (4 PT FLAW)

The blossoming of technology over the last 150 years, and the way it reaches into every part of life, makes you very uneasy. You see technology as a dark, unpredictable

force, far more inexplicable and threatening than the familiar magic and superstition you grew up with. Some of the newer contraptions seem to be controlled by some malign intelligence, and a few of them seem as though they're out to get you personally. You have a two-die penalty to all attempts to deal with devices powered by steam, internal combustion or electricity.

ROTTING: (3-5 PT FLAW)

Something happened to your khat while you were dead. Although you are not missing any limbs (unless other Flaws require this), your skin is rent and missing in places, so that muscle and other tissues show through. The difficulties of social interaction rolls with mortals increase by one to three points unless you conceal or disguise the damage.

CROSSOVER CHARACTERS

When it comes right down to it, the Great Rite is pretty serious business, and is best attempted on mere mortals. At best, an already supernatural creature cannot gain from the Rite's transformative powers; at worst, a supernatural can be harmed by it. Here are some guidelines to follow if you're really interested in creating that All-Powerful Antediluvian Abomination Reborn Deathlord Oracle of Forces and Spirit.

VAMPIRES

If you are already undead, the Great Rite will not work. It is as simple as that. Once you die the True Death, you die, and you can't come back to a renewed living body.

Neither can a vampire Embrace a mummy. Remember that during the Embrace, the victim dies; at this point, even if a vampire is force-feeding a mummy some potent vitae, the mummy's ba and ka will still both leave their body to do their appointed tasks, and the person will still be dead. In fact, the blood of a vampire has no effect on a mummy, and does not transmit any vampiric powers or cause a Blood Bond to be formed.

Another point to consider is that the blood of the Shemsu-heru is inexplicably foul-tasting and utterly inedible to vampires. So however much a vampire would like to think of a mummy as a perpetually self-replenishing buffet bar, it will do no good.

WEREWOLVES

Werewolves can actually be mummified. Remember Wepauwet, in the Silent Striders' tribal homelands of the Umbra?

Unfortunately, a Garou's ba and a Garou's Gnosis become inextricably linked, and irrevocably Umbra-bound. He can return only from the First Death: After that, should he die, his Gnosis-ba becomes permanently locked in spirit form in the Middle Umbra, and his earthbound khat cannot regenerate. The only possible solution would be to "step sideways" (physically enter the Umbra) before another death comes along—but then the Garou's physical body is permanently trapped in the Umbra as well. Such was the case with Wepauwet.

In short, Garou are creatures of the spirit and the flesh: Knowing that the Great Rite would forever bar the Garou from Gaia would be unthinkable, and no Garou would want this to occur.

ABOMINATIONS

Don't even think about it.

MAGES

A mage can easily be mummified. Unfortunately, as the first few mages who underwent the Great Rite learned quickly enough, willworkers lose their magickal abilities. They can longer control reality by force of will alone; they must rely upon the specific paths of Hekau, as channeled in the paradigm established by Thoth. Likewise, neither can a mummy Awaken (in **Mage** terms): He is limited to his already rather potent Hekau abilities.

WRAITHS

All mummies are wraiths at some point, if only for a brief time. The Great Rite may be performed posthumously, provided the body is still warm and the recipient's spirit still lingers on—in other words, it has reached neither Transcendence nor Oblivion. If performed successfully, the wraith is now a mummy. It has, however, lost access to Arcanoi—though the mummy does have some abilities which mimic Arcanoi, it can no longer master the same spiritual disciplines.

Mummies who die are met by Anubis, who ferries them safely to Amenti; in this manner, they avoid many of the perils of the Underworld. They are free to refuse his guidance or to leave Amenti as they choose, however — the risk is theirs.

THE RISEN

Remember that when a Risen returns to its body, the body is merely an animated shell, not something truly alive. A Risen cannot assume that its unliving body will suffice for the Great Rite.

CHANGELINGS

The fae cannot be mummified. The Great Rite simply does not work on changelings.

CHARACTER DEVELOPMENT

As in other Storyteller games, mummy characters are awarded experience points by the Storyteller, and players may spend these points on developing their characters, increasing existing Trait scores and/or acquiring new Abilities. The following table gives the experience-point costs for acquiring or increasing Trait scores:

Trait	Cost
Attribute	current rating x 4
New Ability	3 for first point
Existing Ability	current rating x 2
Background	not permitted
Virtue	current rating
Humanity	not permitted
Willpower	current rating
Sekhem	1 per point
Ba	not permitted
Ka	current rating
New Magic Skill	7 for first point
Existing Magic Skill	current rating x 5
New Spell	spell's difficulty number

Note: No Trait score except Willpower, Sekhem and Ka may be raised above 5 using experience. Willpower, Sekhem and Ka may not be raised above 10.

BACKGROUNDS

Background Traits cannot be increased after character creation. Changes to these Backgrounds are the result of play in the chronicle.

HUMANITY

Humanity is a very precious commodity, and Humanity points may not be purchased with experience points. Instead, the Storyteller has the option to award Humanity points — after careful consideration — to any character who during the chronicle has *continuously and sincerely* exhibited a level of Humanity superseding that represented by the character's Humanity score. No more than one Humanity point should be awarded at one time, and the Storyteller should award them only for exceptional play. They are valuable, and should be earned.

BA

Ba points may not be purchased with experience points, because they do not relate to events in the world of the living. A character may only regain Ba points by performing great deeds in the Underworld; this is covered in Chapter Five.

VIRTUES AND DERANGEMENTS

At various points in a story, the Storyteller may require mummy characters to check against particular Virtues. This normally occurs during a situation in which a mummy character must address a psychological weakness or confront an inner demon. Unlike most other Traits, Virtues are not paired with another Trait for the roll; the difficulty is almost always 6. Just one success is enough to succeed. Failing a Virtue roll has various deleterious effects, depending upon which Virtue is used; botching a Virtue afflicts the character with a Derangement, as the stress of having lived through so many lives takes its toll.

MEMORY

Characters roll against Memory when they need information from a past life in order to resolve or understand a crisis situation. For example, the character may suddenly be confronted with an inexplicably familiar face, precipitating a strong emotional reaction. (*Think, now — is this person someone you loved in a past life? A Reborn, like you? Or just a coincidental resemblance? Think back — when was the last time you saw that face? At your lover's funeral? When you parted forever, or were betrayed?*)

Remembrance is often painful, but always necessary. Characters who forget everything dear to them are adrift without a compass on the ocean of time. Eventually they go mad or become monsters.

System: The difficulty for a Memory roll is typically 6, but can vary according to circumstances — the older the memory, the higher the difficulty. A failed Memory roll leaves a character utterly unable to act for a scene, as she is overwhelmed with a flood of conflicting images and memories. A botch inflicts a Derangement.

JOY

Characters roll against Joy whenever they have a hard time adjusting to the modern world. (*The values are so strange, there are so many incomprehensible machines — including some that are surely inhabited by evil spirits — and there is constant, frantic change, so unlike the serene timelessness of Egypt. Is it all too much, or is it a source of wonder? Will you withdraw to your tomb and wait for better times, or throw yourself into the present and see what delights it offers?*) Without joy there is only despair, and despair eats at the spirit year by year and century by century.

System: Joy rolls should be required at the juncture of the familiar and the unfamiliar: when the Reborn learns of some dramatic negative change in the world ("There is a global epidemic called AIDS and there is no known cure.") or meets with something utterly new ("This is called the Internet."). The difficulty is usually 6, but can be modified by the severity (or other factors) of the event in question. A failed roll leaves the character overcome with confusion and desperation for a scene, while a botch inflicts a Derangement.

INTEGRITY

A roll against Integrity is made whenever the character is presented with a crisis of conscience or a far-reaching moral dilemma. (*Would you defile a tomb in order to get the body of your parent or child away from the clutches of godless archaeologists, or could you bear to watch your loved one subjected to the indignity of public display — or worse, surgical dissection? Would you kill a mortal — who has but one life to live — in order to save yourself, who can live again indefinitely?*) Guilt may be uncomfortable, but without it a character becomes unfeeling, inhuman and ultimately doomed.

System: A player must roll Integrity when his character faces a profound moral choice and acts in a manner the Storyteller deems callous. This can be tricky, since moral values have a way of changing over time, and Reborn characters might well be acting in a manner appropriate to the prevailing morality of his last few lifetimes. Such rolls should only be called for in extreme circumstances. Failure causes a loss of one Humanity point and one Integrity point; a botch also inflicts a Derangement.

DERANGEMENTS

Botching a Virtue roll indicates that the character has failed a test of moral fiber and will bear psychological scars from the experience. The price of such a catastrophic failure is a Derangement.

Derangements can make for challenging roleplaying and add real depth to a character. Sometimes they can also make a character's life unbearable and risk destroying a chronicle. The Storyteller must decide when, and how strictly, to enforce the roleplaying of Derangements, according to the needs of the chronicle and the style of the troupe.

OVERCOMING DERANGEMENTS

Expending a Willpower point enables a character to suppress a Derangement for one scene. Expending Willpower can also eventually free a character from a Derangement altogether. When a character gains a Derangement, the Storyteller should secretly roll two dice, add the scores together, and note the resulting number. When a character has spent this many Willpower points on suppressing the Derangement, she has managed to conquer it.

MEMORY DERANGEMENTS

Derangements acquired as the result of failed Memory rolls are usually various ways of suppressing or evading the problem — trying to forget one's lapse of memory, ironically enough.

1) **Amnesia:** You block out the memory of all your past lives except the current one, refusing to deal with your past. You automatically fail all further Memory rolls while afflicted with this Derangement, but should roll anyway, to check for further botches.

2) Denial: You devote yourself to becoming human, denying that you were ever anything else and forcing yourself to believe that the memories of your past lives were nothing but delusions or fantasies. You even seek psychiatric treatment to rid yourself of memories, if necessary. Add two points to the difficulties of all Memory rolls made while you suffer from this Derangement.

3) Antipathy: Remembering is so painful that you become very resentful of anyone and anything that reminds you of the past. You avoid all people and places with past-life associations, and become angry or even violent if you are unable to escape from them. Add two points to the difficulties of all Memory rolls made while you suffer from this Derangement, unless you first make a successful Joy roll.

4) Nightmares: While consciously you may be thinking of other things, your subconscious has developed an obsession with your memories. Your sleep is constantly disturbed by nightmares based on old memories, and you may even experience waking flashbacks from time to time. If you fail a Memory roll while suffering from this Derangement, you must immediately make another roll; if the second roll succeeds, you will have a dream or a flashback in the next 24 hours. This dream or flashback will have some connection with the information you seek, though it will be distorted and cryptic at best. You suffer the normal penalties for all failed and botched rolls.

5) Transference: You develop an obsession with some object, place or person that reminds you of your past. Without really knowing why, you feel an almost irresistible urge to be near that object, place or person; to know everything about it; to own the place or object or to become intimately involved with the person.

6) Obsessive-Compulsive Disorder: You become obsessed with keeping track of things, maintaining exhaustive records, keeping everything in its place, everything spotless and as it should be. Unless absolute order is maintained in your life, everything will dissolve into chaos — you've already lost so much that you must keep track of the rest. Subtract one point from the difficulties of all Memory rolls made while you suffer from this Derangement — but any failure is an automatic botch unless you spend a Willpower point.

7) Rejection: Who needs past lives? Mortals get by without them, and your past lives have been nothing but a source of stress and unhappiness to you. Get rid of all the baggage and live in the present. You sever all ties to your past lives, disposing of belongings and cutting off contact with old friends. Add two points to the difficulties of all Memory rolls made while you suffer from this Derangement.

8) Regression: You begin to live entirely in your past lives — or even in your first life — devoting yourself to your earliest memories in order to keep from losing them. You are unable to

learn any new Abilities or to increase your score in any existing Ability not practiced in your original occupation. You try to dress and live as closely to your original life as possible, speaking and writing exclusively in ancient Egyptian and even returning to Egypt if you can, or turning your current home into a perfect re-creation of somewhere you lived — or wanted to live — in your first life. While suffering from this Derangement, you subtract two from the difficulties of all Memory rolls regarding information from your first life, and add two to the difficulties of all other Memory rolls.

9) Identification: Your memories and your life are so troublesome that you decide to become someone else. You identify yourself closely with another character, such as an acquaintance or a celebrity, and try to become as much like that person as possible — acting like the person, learning all about the person, and trying to replace your memories with the person's. Assume the Demeanor of that person while you suffer from this Derangement.

10) Invent New Derangement

JOY DERANGEMENTS

A botched Joy roll leads the character into a state of despair, and Joy Derangements are all related to despair, depression and withdrawal.

1) Depression: Everything positive seems to have leaked out of your life, leaving only dull emptiness behind. Nothing seems to be worth doing. You lose interest in everything, stop taking care of yourself, and just sit around and mope all the time. Add two points to the difficulties of all Joy rolls made while you suffer from this Derangement.

2) Catatonia: You completely stop responding to all outside stimuli. Perhaps you are subconsciously trying to be dead, in the hope of a better life next time around; perhaps you have just had enough and want it all to stop. You can do nothing at all while suffering from this Derangement.

Note to Storytellers: You may want to rule that this Derangement consists of bouts of temporary paralysis; frankly, trying to play a character in a permanent state of catatonia is frustrating and boring.

3) Suicidal: It may seem less serious for a mummy to be suicidal than for a mortal, but the feelings are just as real and just as painful. All Joy rolls automatically fail while you suffer from this Derangement, but the rolls should still be made, to check for further botches. You spend a lot of your time planning ways to kill yourself, and must either be restrained by friends or expend a Willpower point to avoid carrying out a plan once it is formulated.

4) Bipolar: Your mood swings uncontrollably from depression (see above) to a wild, manic state of unreasonable optimism and complete disregard for personal danger or risk to others. You sink back into depression when your efforts do not meet with instant and glorious success or unanimous approval. You may look on these manic intervals as ways of fighting the depression, but to others, you are clearly manic-depressive. Whenever anything goes right, you must expend a Willpower point or become manic, if you are not already manic; whenever anything goes wrong, you must expend a Willpower point or become depressed, if you are not already depressed. While manic, you automatically make all Joy rolls successfully, but add two points to the difficulties of all Integrity rolls. While depressed, you add two points to the difficulties of all Joy rolls.

5) Self-Mutilation: Your inner pain becomes a deep self-loathing, as you realize that the only impediment to your happiness is yourself. Whenever you have the opportunity to cause physical harm to yourself, you must spend a Willpower point or give in to your hatred of yourself unless restrained by others. You will avoid serious harm, though — you're not suicidal, and you want to be able to keep on punishing yourself, over and over. Whenever you face an external threat, you will do nothing to prevent it unless you spend a Willpower point. You are not worth the effort of keeping yourself safe, and you deserve everything that comes to you anyway.

6) Bitterness: You deal with your own joyless state by denying others the right to happiness. You become negative, whining, carping and critical. Change your Demeanor to Curmudgeon while you suffer from this Derangement, and add two to the difficulties of all Joy rolls.

7) Vengeful: You project the blame for your unhappiness on some person or thing connected with the botch that led to this Derangement. This person or thing becomes your enemy, and you become obsessed with revenge. You may lose this Derangement by exacting a suitable revenge, but you must make an Integrity roll at that time, to deal with the realization of what you've been doing.

8) Obsessive: You decide to try and find happiness outside yourself, and embark on one quest after another. You set yourself goals and pilgrimages, telling yourself each time that if you achieve this, or go to this place, then you will be happy. You might visit the tomb of a loved one, or buy and repatriate a collection of Egyptian artifacts, or spend 40 days and 40 nights fasting in the desert — whatever your current goal, you must make a Joy roll when you have achieved it. If the roll succeeds, you have thrown off the Derangement; if not, you must carry on. If the roll botches, your continuing failure to find happiness drives you deeper into despair. The Storyteller may require you to change your Demeanor to Martyr or Fanatic while consumed with this Derangement.

9) Addictive: To deaden your pain, you seek solace in alcohol, Black Lotus, or some other kind of vice. You throw yourself into your addiction, using it as a substitute for happiness — or at least, as something to numb yourself, if you can't feel happy. According to the nature of your addiction, the Storyteller may impose penalties on dice rolls and introduce other complications into your life.

10) Invent New Derangement

INTEGRITY DERANGEMENTS

Derangements associated with botching an Integrity roll are all connected with feelings of guilt and shame; the character has shown a lack of moral fiber and failed to live up to his or her own values.

1) Overcompensation: You cover up your moral weakness by playing up one of your moral strengths. You believe that you are exceptionally virtuous in some way or another — you are brave, or loyal, or pious, or whatever — and live this out to the ultimate degree. You seek out — or even engineer — situations that challenge you to exhibit this particular moral strength, so you can reinforce your self-esteem.

2) Restraint: You are so shocked by your failure that you exert an iron control over yourself at all times. Whenever you are called upon to make a further Integrity roll while suffering from this Derangement, you must instead expend a Willpower point for an automatic success — it's far too dangerous to take chances. If you run out of Willpower points, your next Integrity roll automatically botches.

3) Penitent: You develop a desperate need to make amends for what you have done, whether anyone else wants you to or not. You will go to any lengths to compensate anyone who suffers injury, loss or even mild inconvenience as a result of your actions, whether or not the person was aware of it at the time. Change your Demeanor to Penitent while you suffer from this Derangement.

4) Reclusive: You withdraw from all contact with others, hoping that by shutting yourself off from the world you can prevent such a thing from happening again. You become reclusive, and must spend a Willpower point or be unable to leave your home or return a phone call.

5) Bitter: It wasn't your fault. You're not a bad person. The world is so unfair. You become so focused on your feelings of bitterness that you become negative, whining and defensive. Add two points to the difficulty of any Joy roll that you make while suffering from this Derangement.

6) False Cheer: You try to deal with the shame and guilt by laughing it off. You develop a facade of forced good cheer, and may even take to playing practical jokes on others. Your Demeanor is changed to Gallant or Jester while suffering from this Derangement, and whenever you face a Joy roll, you must always spend a Willpower point for an automatic success rather than rolling dice. After all, you can't go around being miserable, can you?

7) Denial: The event — whatever it was — didn't happen. It's as simple as that. Anyone who thinks he saw you behave incorrectly was mistaken, and if that person persists in his claims, he clearly wishes to be regarded as your enemy. Of course, things are a little trickier if you are forced to confront the truth about yourself. Any failure in an Integrity roll while suffering from this Derangement is considered an automatic botch.

8) Low Self-Esteem: You have taken your failure entirely to heart and no longer trust yourself to do anything right. While suffering from this Derangement, you always

try to talk someone else into doing anything important. When you do attempt an action, you may never expend Willpower to gain an automatic success. In addition, the difficulty of every roll you make is increased by one point. You expect to fail, and your negative thinking has an appreciable effect on your abilities.

9) Avoidance: Your faith in your own moral fiber has been severely shaken, and you will do anything to avoid putting it to the test again. You try to duck any situation that involves an Integrity roll, or even a simple choice based on moral values; you simply refuse to deal with it, running away if necessary.

10) Invent New Derangement

OTHER MUMMIES

The rules used to create Shemsu-heru can be used for other types of Reborn, with only minor modifications — and these are primarily conceptual modifications, not rules-oriented.

Cabiri

The Cabiri, although not actually Egyptian mummies, are created using the same rules as the Shemsu-heru. The spirits of Cabiri are divided into two components analogous to the ka and ba of Egyptian mummies.

The Cabiri use different designations, of course, befitting their Greek heritage:

- Eidolon— the image of the dead, which replaces the Ka Trait
- Psyche — the spirit that travels the Underworld, which replaces the Ba Trait
- Pneuma — the animating spirit of the cosmos, which replaces the Sekhem Trait
- Theourgia — magical ability (theurgy), which replaces Hekau
- Hades — the Cabiri Underworld equivalent of Amenti

Other Cabiri, created later in history, can also use other designations (in Latin, German, etc.), as appropriate.

Children of Apophis

The Children of Apophis are a special class of mummy, which should not be player characters. Storytellers who wish to create Bane Mummies should refer to Chapter Seven.

Ishmaelites

The Ishmaelites are merely political outcasts; they are created using the same character-creation process as the Shemsu-heru, with the only possible exception being that they have more diversity in their character concepts and backgrounds.

The Others

Creating one of the non-Egyptian mummies in the World of Darkness follows two steps:

1) use the guidelines in this book for character mechanics;

2) create an entirely new setting based upon the intended cultural milieu. Although Egyptian mummies have a hegemony in the World of Darkness, the Reborn of other cultures have histories no less impressive.

As with the Cabiri, Egyptian names can be exchanged with other, more culturally appropriate names: Instead of Sekhem, for example, a Mayan Mummy would use Xulel; rather than visiting Amenti in the Underworld, she would travel to Xibalba.

DEATH AND REBIRTH

In death I am born.

— Hopi proverb

Mummies are immortal, but not in the sense that they are impervious to harm or disease: Indeed, the same agents that kill mortals — or any number of supernatural creatures — will kill mummies. (Aging is an exception, of course, for mummies do not age.)

But for mummies, such death is not permanent: After a period of time spent in the Underworld — during which their khat decays and rots — the spirit of a Reborn is able to rejoin with his body and restore it.

Death for the Reborn can come about in one of two ways: spiritual release or violent death.

SPIRITUAL RELEASE

A mummy's immortality is, in effect, "fueled" by her ba. It is the ba which allows her to live for decades without aging. However, the act of living is not without penalty, as it slowly drains a mummy's Ba rating; when her Ba rating is finally depleted, she must pass into the Underworld to earn more Ba points. The process of slowly draining the ba is called spiritual release. For each decade spent alive, the mummy loses one point of Ba — but this rate can be altered by altering a mummy's lifestyle.

A fast-paced, hedonistic life which abuses the mummy's body can accelerate the depletion of Ba points — up to one point of Ba for every two or three years. Such mummies have a much shorter lifespan, but mummies who intentionally

engage in this behavior don't mind — they'll just return to life in time for the next big party. (Very few Reborn are simply debauched party animals, but they are essentially humans, and their behavior tends to mirror the behavior of morals around them; if they live in a culture of excess, they'll most likely push the limits of their body's capabilities, and they'll give up the ghost a bit sooner.)

On the other hand, a mummy who spends her life in quiet contemplation of the universe — or at least who lives a more sedate lifestyle — may find that her Ba reservoir more gradually depletes, up to one point of Ba every two or three decades.

Regardless, a Reborn can instinctively feel when her Ba is nearly depleted, and she will most likely take some time to ensure that she is ready for her next life: mortal retainers will be instructed, financial accounts resolved (watch out for finances on revolving credit!), estates settled, and a tomb of some sort prepared.

Ba loss can come about through means other than lifestyle. Some forms of Hekau may drain Ba; likewise, Incapacitating wounds have a negative effect on a Reborn's Ba, as explained below.

VIOLENT DEATH

The Reborn can also die through violent means, magical or mundane — bullets, spells, car accidents, and so forth. When a mummy's Health track drops to Incapacitated, the character must immediately roll dice equal to his Ba score (difficulty 6). If the character fails the Ba roll, he loses a Ba point but remains alive. If the roll botches, the injury is severe enough to separate the ba from the khat — the character dies. If the character's roll succeeds, he remains alive without needing to spend a Ba point. In any event, one more Health Level loss will sever the ba from the khat and throw the Reborn's spirit into the Underworld.

HEALING

Mummies, when all is said and done, are people, and thus they use the healing chart for mortals (see **Vampire: The Masquerade Second Edition**, pg. 191). Hekau spells and potions can reduce this time, and in extremis a mummy can spend Ba to heal damage: one point per Health Level healed. This latter method is expensive, though, and not generally worth the cost.

THE UNDERWORLD

After a mummy dies, her spirit wanders the spiritual geography of the Underworld, collecting Ba in order to return to life. This is more extensively discussed in Chapter Five: The Underworld.

REBIRTH

A mummy can only be Reborn when she has collected enough Ba to heal all her Health Levels and bring her body to full health. One Ba point will restore one Health Level: This calls for a minimum of seven Ba points to bring a body back to full health.

However, some wounds may be quite severe: One bullet in the head can kill a person just as easily as being shot repeatedly with shotguns, but the latter wounds take more time to heal. **Mummy** character sheets have an additional five boxes on the Health track to indicate severe damage. This does not mean that mummies can take more damage before dying — it simply represents the additional cumulative damage which serious messy deaths represent.

If a mummy's death is one that causes the additional boxes to be marked off (in the course of regular combat or in an extraordinary event like a plane crash), then these Health Levels must also be healed before Rebirth.

It is likely that a mummy will want to gather more Ba prior to Rebirth, so that he can live a longer life upon Rebirth. Rejoining your khat with only one Ba point will give you at best a decade of life.

Mummy bodies rot and decay, but infusing them with even a single Ba point retards and even halts the process (as does certain Hekau magic). However, a partially healed body will eventually start to deplete itself of Ba again if the Reborn's spirit has not rejoined the khat, at the rate of one Ba a year. Thus a mummy can heal her body to perfect health but not rejoin it for another year, giving her a year to gain more Ba prior to rebirth. If she waits longer than a year, she'll have to pump at least one more point of Ba back into her khat for Rebirth to occur.

Remember that two criteria must be met before Rebirth can occur: the khat must be totally healed, and the mummy must have at least one Ba point.

REBIRTH AND LOSS

The endless cycle of death and rebirth slowly erodes the mummy's spirit — memories become more distant and life becomes holder to hold onto.

Upon each new incarnation, a mummy character must make successful Memory and Joy rolls. A failure indicates that a single point is lost in each, while a botch means that the mummy enters her new life with a Derangement.

Likewise, Reborn mummy characters must check each Ability against their Memory score (difficulty 6). For any Ability which exceeds the mummy's Memory, the player must make a successful Memory roll and score enough successes to make up the difference. Partial successes indicate partial memory retention.

Example: Sahura currently has a Memory rating of 3, and he has just been Reborn. His Occult skill is 5 — two points above his Memory. He must roll three dice for Memory now. If he fails, his new Occult score is 3. If he rolls one success, he retains an Occult score of 4; if he rolls two successes, he gets to stay at Occult 5.

Obviously, no matter how many Memory successes you roll, you cannot increase an Ability above its current rating. Difficulty modifiers (+1 to -1) may be based upon how often or recently an Ability was used in the recent past.

TRUE DEATH

True Death is rare for Reborn. This is the gift and the curse of Rebirth: There is no escape. Some Reborn actively seek Transcendence while in the Underworld, in the hopes that this will release them from the inescapable cycle; some even seek Oblivion, for the same reasons. But whether this is possible has yet to be proved.

Some rare magics will utterly annihilate the mummy's soul — Hekau, for example, which can blot out a mummy's True Name. A few mages and other supernatural creatures are rumored to have sent mummies to their final reward, but not without legendary efforts.

CHARACTER CONVERSION

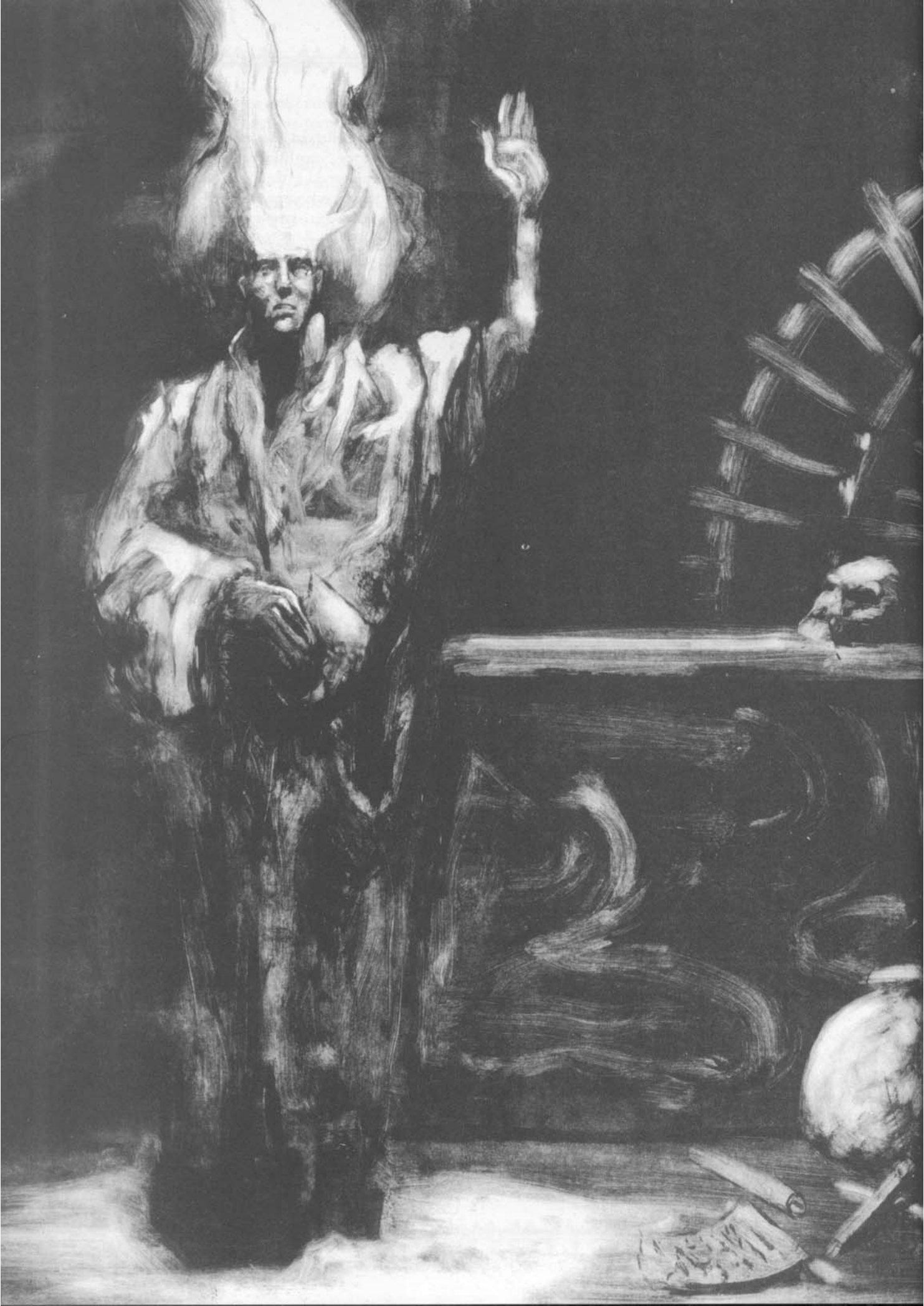
Players or Storytellers who want to convert mummies from first edition to second edition can do so easily:

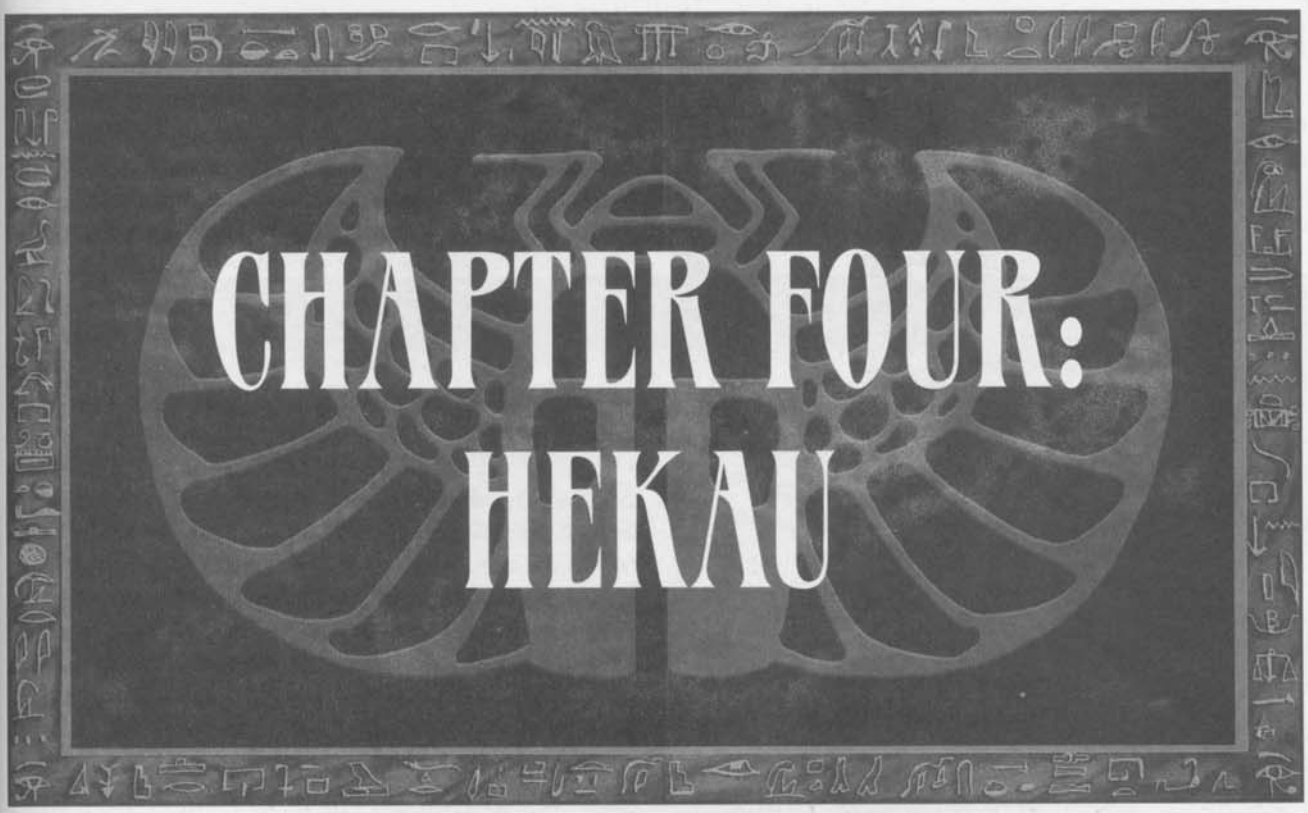
- Abilities — remain unchanged
- Attributes — remain unchanged, with perhaps a few semantic variances
- Backgrounds — If first-edition characters demonstrate Backgrounds similar to those introduced here, Storytellers may opt to assign ratings for them. Otherwise, most Backgrounds convert unchanged.
- Virtues — This edition uses different Virtues. Add the point total for the character's first-edition Virtues; this becomes the point total for second-edition Virtues, which you can then choose accordingly. Determine Humanity based on these Virtues.
- Ka and Ba — remain unchanged
- Sekhem — divide by 10, round up
- Hekau — Hekau in first edition was simply a magical path, and all magical paths were simply called "magic." To differentiate between all the varieties of magical abilities, mummy magics are now called Hekau — that is what the word means, after all — while what was originally called Hekau, name magic, is now Ren-hekau.

All Hekau paths convert over on a score-by-score basis from first edition.

- Spells — These may be harder to convert. Some spell levels have changed. Storytellers have the option of either making the character lose these spells if already known, or "grandfather-clausing" them into a character's spell repertoire.

Effect is no longer used. If Storytellers created new spells based upon the first-edition rules, these spells will need to be modified: divide Sekhem costs by 10 (round up). Higher-level effects should simply add to the Sekhem cost or increase the spell's difficulty.





CHAPTER FOUR: HEKAU

I have come that I may take possession of my throne and that I may receive my dignity, for to me belonged all before you had come into being, you gods; go down and come upon the hinder parts, for I am a magician.
— Coffin Text, spell 261

Hekau is the ancient Egyptian word for magic; literally meaning "words of power," Hekau was an important component of ancient Egyptian life. Mortals and gods alike used magic to effect certain results, and the ancient Egyptians saw magic as an integral part of reality.

There were different practitioners of magic in Egyptian society. The temple-priests were by far the most represented of Egyptian magicians — in fact, they were a huge bureaucracy — but they shared their domain with lay magicians, healers and occultists. Above them all stood the pharaoh, whose very existence was responsible for maintaining Maat and thus ensuring the regularity of the Nile; accordingly, he was the most powerful of all magicians.

Hekau was the lifeblood of ancient Egyptian occult society, and the beliefs of the people empowered Hekau even further. The reputation of Egyptian sorcerers also added to the potency of the magic of the Reborn; other ancient peoples were constantly in awe of the power and knowledge of Egyptian magicians, and their reputation lasted through the Middle Ages and into modern times. Accordingly, Hekau survives to this day, but in a form practicable only by the Reborn, the inheritors of the ancient magical tradition.

HEKAU PATHS

There are six paths of Hekau: Amulets, Alchemy, Celestial, Necromancy, Ren-hekau and Ushabti. A mummy can learn a range of spells within each of the paths (which cover different types of magic), from trivial cantrips to potent sorcery.

The paths of Hekau are:

Amulets: This path permits the manufacture of various magical items.

Alchemy: This form of Hekau, the antecedent of classical and medieval alchemical traditions, permits the manufacture of magical potions and drugs.

Celestial: Celestial Hekau gives control over the stars, the weather and other forces of nature.

Necromancy: The Necromantic path is the way of the dead: It gives living magicians power over the dead, and it allows dead magicians greater power in the Underworld.

Ren-hekau: Ren-hekau is the supreme form of Hekau; it offers power over all things through knowledge of their true names.

Ushabti: This path permits the creation of animated statues and allows objects of all kinds to be made into relics for use by the ba in the Underworld.

PATH RATINGS

Like most other Traits, a character's learning in a particular path is rated from 1 to 5. One dot indicates that the character is little more than a dabbler in this particular path; a score of five dots indicates centuries of study and an almost divine level of skill and knowledge.

HEKAU SPELLS

A character does not immediately gain access to Hekau spells merely by having a rating in a particular Hekau path. The path rating merely *entitles* the character to learn spells up to a certain level; the spells themselves must still be learned.

HEKAU AND CHARACTER DEVELOPMENT

All mummies have some control over Hekau, regardless of whether they were full magicians before their First Death. They start with minimal magical skill, but have the option to increase their powers.

BUYING HEKAU PATHS

A player has three dots to spend on Hekau path ratings at character creation; freebie points may be spent to increase these initial ratings or to buy ratings in additional Hekau paths.

Between stories, players may use experience points to increase existing path ratings or buy ratings in new Hekau paths. The Storyteller is encouraged to incorporate such study into the chronicle, requiring the character to seek out a knowledgeable teacher and even to perform some quest or duty in exchange for magical instruction.

In extreme cases, this instruction might take weeks, months or even years, during which time the character will effectively be out of the chronicle. This can be a useful way of covering for a player's absence from one or more game sessions.

THE PATH LEVEL RULE

In order to learn a particular Hekau spell, a character must have some knowledge of the path to which it belongs; the more powerful the spell, the deeper the knowledge required. Accordingly, a character cannot learn any spell whose level is higher than his or her rating in the corresponding Hekau path. In order to learn an Alchemy 2 spell, for instance, a character must have at least two dots in the Hekau path of Alchemy.

INITIAL SPELLS

Initial spells are those with which a character starts the game. They are selected as the last item in character creation, once all freebie points have been spent and all initial Trait scores are fixed.

The player multiplies the character's Sekhem score by the *sum* of the character's Hekau path ratings. The player may then select spells whose difficulty numbers add up to no more than this number, subject to the Path Level Rule.

For example, Men-kepher-re has a Sekhem score of 4. With all freebie points spent, he has one dot in Alchemy, two in Celestial, one in Necromancy and two in Ren-hekau — a total of six. This allows him to start the game with spells whose difficulty numbers add up to no more than 24 (6 x 4); these spells may be chosen freely by the player from the list of first-level Alchemy spells, first- and second-level Celestial spells, first-level Necromancy spells, and first- and second-level Ren-hekau spells.

GAINING NEW SPELLS

New spells may be purchased with experience points, as set out in Chapter Three. Alternatively, some Storytellers may prefer that new spells be learned from teachers or through discovery of magical papyri. In some cases, characters may need to find new teachers, if they have exhausted the abilities of previous teachers or if their standard tutor is unavailable. In this way the Storyteller can use spell acquisition to advance the chronicle, by sending the characters in search of a teacher, ancient magical writing, or some other plot device.

CREATING NEW SPELLS

The spells listed in this book are sample spells; creative players or Storytellers are encouraged to design their own spells, although players should get the Storyteller's approval. Again, Storytellers can choose to simply accept the new spell, or require the creation and development of the spell to be part of a story.

To cast a spell, a player rolls a number of dice equal to the character's path rating against the spell's difficulty level. If the spell has a Sekhem cost, the character must expend that number of Sekhem points to cast the spell.

Any success indicates that the spell has been cast successfully. The spell's effectiveness may vary with the number of successes; this is covered in individual spell descriptions. The player may choose to increase the number of successes by expending further Sekhem: Each additional Sekhem point spent adds another success, up to a maximum of five successes. However, the character must have scored at least one success "naturally"; expenditure of Sekhem cannot turn a failed spell into a properly cast one. Any Sekhem expenditure must be declared immediately following the casting roll.

A botch on a spell casting roll indicates that the spell was miscast, with dire results. Miscast effects are given in the individual spell descriptions.

INGREDIENTS AND FACILITIES

Ingredients are not listed with the spell descriptions in this chapter. The Storyteller is free to decide what ingredients, if any, are required to cast a particular spell and even whether to enforce any requirement for spell ingredients, according to the tone and the needs of the individual chronicle.

Certain paths — notably Alchemy, Amulets ands Ushabti — normally require access to a workroom and accompanying equipment and materials, though again the Storyteller must decide how strictly to enforce this requirement.

RESISTING MAGIC

Many spells allow the victim a chance to resist them by making a Trait roll of some kind. In addition, certain amulets and alchemical preparations increase a character's natural resistance to magic.

SEKHEM

Sekhem is the vital energy that permeates everything in the universe. Hekau allows a magician to use his or her Sekhem to mold reality in various ways. The more powerful the effect, the more likely that the magician will have to sacrifice some Sekhem in order to bring about the desired effect, as well as diverting Sekhem from magical ingredients and shaping it through rituals and incantations.

As a magician loses Sekhem, the effects of fatigue become more and more obvious. A magician with 10 points of Sekhem is a vital individual with an almost tangible presence; energy seems to hum in the air around her. By contrast, a magician whose Sekhem score has been reduced

to 1 appears sickly and weak, with shaking hands, a quavering voice and rambling speech. A magician whose Sekhem score falls to zero becomes comatose, unable to move, speak or think, until a point of Sekhem is regained.

A player records a character's Sekhem score on the character sheet. When the character expends Sekhem in play, the player uses a pencil to strike through the appropriate number of dots; as Sekhem is regained, these pencil lines are rubbed out. Sekhem may be increased by spending experience points.

With the exception of the Tears of Isis potion (see *Alchemy*), no method of regaining lost Sekhem — including magic — can raise a character's score above its permanent level. Additional points are simply lost. For example, Menkepher-re's permanent Sekhem score of 5 has been reduced to 3 by recent spellcasting. He drinks an elixir which has the property of restoring up to three lost Sekhem points. Since he has only lost two points, he can only regain two. His Sekhem is restored to its permanent level of 5.

SPENDING SEKHEM

Sekhem is most often expended to cast spells. Some spells have a Sekhem cost, and a spellcaster can always expend Sekhem to increase the number of successes on a spell roll, as explained above.

There are other circumstances in which Sekhem may be expended, though these are rarer. In some cases, a magician may spend Sekhem to resist or negate the effects of a spell cast by another. Some spells or magic items can strip a character of Sekhem, and in very rare cases a magician can substitute Sekhem for Willpower to ensure success in some magical operation other than a spell. Some such cases are described elsewhere in this chapter, but the Storyteller has the final say over when and how a character must lose Sekhem or may choose to expend it.

REGAINING SEKHEM

Time and rest are the surest ways for a character to recover lost Sekhem. Meditation may speed up the process, but involves some risks. Some elixirs and other magical items restore lost Sekhem, but these are expensive and difficult to make, and may prove unreliable.

Rest: A character who spends an entire day resting will recover one lost Sekhem point at the end of that day.

Meditation: A character with the Meditation Skill (see Chapter Three) may spend a day meditating in an attempt to increase the rate at which Sekhem is recovered. The character rolls Meditation + her highest Hekau path score (difficulty 9), and recovers one lost Sekhem point per success. If the roll is botched, the character loses one point of Sekhem.

Magic: It is possible to recover lost Sekhem by means of certain magical items and elixirs. Some are described later in this chapter, and the Storyteller is free to invent others (or exclude them entirely) according to the needs of the chronicle.

RA-HEKAU

Certain Reborn speak of a form of Hekau that they believe to be greater than all other Hekau paths — Ra-Hekau. These mummies' legends state that this path was conceived when Isis learned the name of Ra, and through his sacred name gained control of all reality. Hekau of this magnitude, called Ra-Hekau, has been avidly sought by mummies down the centuries.

But some mummies — those who were mages before their First Death — understand the basis of this myth, and shake their heads sorrowfully at their younger brethren's folly. Ra-Hekau, they realize, is but another name for True Magick. No matter how powerful Hekau may be, all other paths pale to the ability to bend reality to one's own will. These mummies know that Ra-Hekau is the truest form of magick — and it is a path forever denied to them, for in gaining immortality they forever lost the ability to perform Ra-Hekau.

HEKAU IN THE UNDERWORLD

Both ba- and ka-spirits may use Hekau in the Underworld, although not all Hekau spells or paths are available in Duat.

Alchemy: Alchemy can only affect the khat of a mummy; it has no effect in the Underworld.

Amulets: Some amulets can be made into relics, and these have an effect on the ka or the ba of the Reborn.

Celestial: A ka can cast Celestial magic; the ba, isolated from the Shadowlands, cannot.

Ren-hekau: Some of the spells in this path can be used only in the lands of the living, others in the Underworld, and some equally.

Ushabti: A number of the items created by this path of Hekau are in fact designed to function as relics; these are noted in the spell descriptions.

RAISING ATTRIBUTES

Several forms of Hekau — especially Alchemy and Amulets — can raise a character's Attributes above the normal human maximum of 5.

Only one enhancement at a time can affect a particular Attribute. For example, if a character drinks a Strength-boosting potion while wearing a Strength-boosting amulet, only the highest enhancement takes effect. On the other hand, a potion which boosted any other Attribute would not be affected by the Strength amulet.

Some magical enhancements are limited in their effect — Strength might be increased for lifting but not for jumping, or Manipulation might be increased only when dealing with the opposite sex. Things can become complicated when two enhancements work on the same Attribute, but under different or slightly overlapping circumstances. The Storyteller has the final say on how an enhancement affects events in the game.

No potion, amulet or other form of Hekau is capable of boosting an Attribute by more than three points. Therefore, no mummy character can have a score higher than 8 in any Attribute.

STRENGTH

Ability	Effect
6	Outrun a horse. Uproot a small tree.
7	Bend steel bars. Lift a small car.
8	Outrun a cheetah. Lift a bullion truck.

DEXTERITY

Ability	Effect
6	One extra action. Perfect balance.
7	Two extra actions. Blinding reflexes.
8	Three extra actions. Flip heads every time.

STAMINA

Ability	Effect
6	One extra Health Level. Hold breath for 10 minutes. Immune to mild diseases and poisons.
7	Two extra Health Levels. Immune to all nonmagical diseases and poisons.
8	Three extra Health Levels. Immune to fatigue. Never need sleep.

CHARISMA

Ability	Effect
6	Commanding presence. People will actively try to please the character.
7	Awe-inspiring presence. Mortals will react with fear or awe, according to the circumstances and the character's behavior. Unstable individuals might need to roll Willpower against the character's Charisma to avoid an emotional or psychotic outburst.
8	Divine presence. The character can manipulate individuals and crowds as above. Mortals tend to flock to the character, making privacy and secretive actions impossible.

MANIPULATION

Ability	Effect
6	Life-changing. Character may change another character's Demeanor to one of her choosing by making a resisted roll of Manipulation against the victim's Willpower. The change lasts until some event occurs that would normally affect the character's Demeanor.

7 Enthralling. Character may persuade another character to perform an impulsive action by making a resisted roll of Manipulation against the victim's Willpower. The victim may spend a Willpower point to resist actions with a high risk of injury.

8 Enslaving. Character may change another character's Nature, in the same manner that a character with a 6 Manipulation affects the victim's Demeanor. Character may send a vampire or Garou into frenzy, or give a victim a Derangement if he succeeds at a resisted roll of Manipulation against the victim's Self-Control Virtue.

APPEARANCE

Ability Effect

6 Better than the supermodels.

7 Everyone sees their own ideal. People may disagree about the character's appearance — other than that it is stunning.

8 Mesmeric appearance. Those who might be attracted to the character must roll Stamina (difficulty 8) or become enraptured to the point of fainting.

Appearance ratings of 6 or more allow a character a limited form of emotion control. By behaving in a certain way, the character can inspire corresponding feelings in others — lust, jealousy, awe, love, despair, and so forth. The character makes a resisted roll between her Appearance and the victim's Willpower. The number of successes indicates the strength of the reaction — which may be more than the character bargained for. The Storyteller may *require* characters with Appearance ratings of 8 to make such rolls, even if they are not consciously trying to sway another's emotions.

PERCEPTION

Ability Effect

6 Enhanced senses: distance vision of an eagle, night vision of a cat, hearing and smell of a dog, feel exact weight of small objects.

7 Vision extends into infrared and ultraviolet. Hearing range from bat to whale, including sonar ranging. Immune to Vampiric Obfuscate and other sense-confounding magic up to Level 5.

8 Read opponent's moves (may choose to substitute Perception for Dexterity in hand-to-hand combat). Immune to all sense-confounding magic below Level 9. Limited psychometry, telepathy, clairvoyance and precognition, at Storyteller's option.

INTELLIGENCE

Ability Effect

6 Flashes of insight, encyclopedic standard of general knowledge.

7 Can intuitively increase one's own Skills and Knowledges. By spending an hour in preparation and rolling Intelligence against a difficulty assigned by the Storyteller (usually 8), the character can now make astounding leaps of intellect, brilliantly deducing connections never before imagined. This must be explained in context, and the character must be in a situation that brings the Skill or Knowledge to a forefront — make the player explain his thinking processes. The newly acquired Ability fades from memory once it is no longer needed.

8 Collective memory — the mummy can plumb the depths of another individual's memories, adding them to his own experiences. The process is several hours long and can be quite traumatizing — particularly if the participant is unwilling.

Roll Intelligence (difficulty 7). Even a single success allows the memory transferal to begin. The subject can oppose with his Willpower: Each success subtracts one of the mummy's successes. If either party botches — regardless of whether or not the memory sharing is voluntary — both individuals suffer one Health Level from psychic damage.

If successful, the mummy gains any Knowledges possessed by the subject; Skills and Talents are gained at half the subject's ratings (round up). The more successes, the smoother the transferal: With one success, the mummy can use the newly acquired Abilities at +3 difficulty; two successes reduce the difficulty modifier to +2, while three successes drop the modifier to +1. With four or more successes, there are no modifiers (other than those called for by the situation). If the participant is a mummy, her Hekau spells can also be learned in this fashion. If the mummy already has one of the acquired Abilities, they are not cumulative; he uses whichever score is higher.

As soon as the mummy's Intelligence drops below 8, all gained memories, spells, and Abilities are lost. If the collective memories are held for a more than a few days, the mummy will suffer from episodes of split personality. It is particularly saddening for the Reborn to witness one of their own who has absorbed the memories of another but cannot hold onto his own.

WITS

Ability Effect

6 Lightning calculator. Sum up a situation instantly.

7 Multitasking: Improvise a poem in iambic pentameter while performing quantum physics calculations on paper and going over your tax return on the phone with your accountant.

8 Withdrawal: The character sometimes appears autistic, but has actually shut off all trivial outside contact and tasks while considering some problem. When the character comes out of withdrawal (typically when the Wits-boosting

magic wears off), it is often with some profound insight, such as a true name or an understanding of the fundamental nature of some situation, entity or force.

Note: The extra powers listed above are available only to mummies, and may be considered side effects of the Attribute-boosting magic. Thus, a vampire Methuselah with a Manipulation of 8 does not automatically gain the powers delineated here. However, vampires and the like can often simulate or duplicate these powers through their Disciplines or other gifts (in the case of the Methuselah above, it should be relatively easy for her to simulate the Nature-changing effect through the use of high-level Dominate or Presence).

ALCHEMY

The roots of medieval and Hellenistic alchemy trace back to ancient Egypt. Egyptian alchemists were less interested in the transmutation of lead into gold than were some of their more debased descendants, and they developed a wide pharmacopoeia of drugs, potions and poisons. Some were truly magical; some were mundane herbal preparations; and some were a combination of both, with magic enhancing the effectiveness of the mundane ingredients.

ALCHEMICAL PREPARATIONS

The product of an alchemical operation is known as a preparation rather than a spell. Alchemical preparations work upon the body, or khat, and so cannot be used by the separated ba or ka.

PREPARED FORMS

According to the alchemist's wishes, a preparation may take various forms:

- **potions** — A potion is a liquid, and takes effect upon those who drink it.
- **salves** — A salve is a soft paste, which may be applied to the skin or — in the case of poisons, for instance — used to coat a blade.
- **essences** — An essence is a volatile liquid which affects those who inhale its fumes; it may be worn like a perfume or used to impregnate a slow-burning substance for use as an incense.

An alchemist must decide which form will be prepared before starting work; the form may not be changed once preparation is under way.

BOTCHING PREPARATIONS

A botched roll during the concoction of an alchemical preparation indicates that something has gone horribly wrong. The Storyteller should be creative in deciding botch effects; the results could range from a useless preparation and wasted ingredients, to a small explosion, to a preparation that appears to be fine but whose true effect is the opposite of that intended. We advise Storytellers to make the rolls for Alchemy successes, thus adding a measure of uncertainly to alchemical preparation. Mummies, despite their great age, have discovered few ways of discerning whether a substance is a "failure" until it is used — although perceptive characters might note an odd odor or color, and certainly a botch-induced explosion is hard to ignore....

RESISTANCE ROLLS

An alchemical preparation may be resisted by a character who knows or suspects that it is in use. Other circumstances might allow resistance, at the Storyteller's option. Voluntary recipients need not make resistance rolls.

The roll is a resisted roll pitting the victim's Stamina + Alchemy (or Occult, if the character does not have Alchemy) against the alchemist's Intelligence + Alchemy (both rolls are made against difficulty 6).

If the resistance roll succeeds, the preparation has no effect. If it fails, the effects take place as described, and normally last for about six hours. A botch might increase the preparation's effectiveness, at the Storyteller's option: The effects may last longer, or be more severe, according to the circumstances.

LEVEL ONE

DRINK OF SEVEN DAYS' REST

Difficulty: 4

Cost: none

This potion instantly relieves tiredness and restores vitality to anyone who drinks it, removing all fatigue effects. If the drinker's Health level is Bruised, the potion will also restore full Health; it will have no healing effect on more seriously wounded characters.

A botch in preparation indicates that the potion gives the imbiber a splitting headache for six hours; during this time, all actions (except lying down in a darkened room and groaning occasionally) are attempted at +3 difficulty.

POTION OF RESILIENCE

Difficulty: 6

Cost: none

This potion counteracts pain. It may be used as an anesthetic, and in battle it subtracts two from wound penalties, so that an Injured character suffers no penalty, a Mauled character suffers a -1 penalty instead of the usual -2, and so on.

SIMPLE ELIXIRS

Difficulty: 7

Cost: none

Elixirs are preparations that act upon the Attributes of those they affect. Each preparation must be learned separately, according to the Attribute it affects; a character who knows how to make a Strength elixir does not necessarily know how to make a Stamina elixir, for instance. The elixirs have many names, normally corresponding to their effects; a few of the most common appellations follow:

Strength — Draught of the Ox, Sweat of the Horus-Bull

Dexterity — Monkey's Dew, Beloved of Ptah

Stamina — Tireless Draught, Blood of the Horse

Charisma — Potion of the Sun, Splendor of Ra

Manipulation — Tears of the Cat, Golden Tongue

Appearance — Courtesan's Brew, Salve of Delight

Perception — Thoth's Ink, Eagle Tears

Intelligence — Priest's Brew, Blood of Imhotep

Wits — Cobra Sweat, Merchant's Joy

Elixirs are normally prepared in potion form, and although other forms are not unknown, they do have some drawbacks.

As salves, their effects are often restricted to the area where they are applied. For example, a salve of Strength applied to the legs may not increase the power of a character's punch, and a salve of Perception might need to be applied to the eyes and/or ears in order to work at all — or, if rubbed into the skin, it might make that area unbearably sensitive to touch for six hours! As always, the Storyteller has final say over questions like this.

Preparation as an essence will often dissipate the effectiveness of an elixir, making it next to useless. Unless it is used in a very confined area or in some kind of inhaler, the elixir will diffuse too thinly in the air to have its full effect on anyone who inhales it.

At this level, an elixir increases a single Attribute score by one point.

SIMPLE PHILTRES

Difficulty: 7

Cost: none

Philtres are a class of alchemical preparation that act upon the emotions. The most famous is the love philtre, used throughout history and in countless stories by courtesans and others in the course of intrigues great and small. Others may inspire fear, courage and other emotions. As with the elixirs, each philtre must be learned separately.

Common names for various philtres are as follows:

Love — Cleopatra's Tears, Wine of Delight

Fear — Gaze of Ramses, Backbone of Water

Courage — Lion's Blood, Sweat of Horus

The Storyteller is free to amend or add to this list.

Like elixirs, philtres are normally prepared as potions. The preparation affects those to whom it is administered — so, for example, a philtre of fear slipped into someone's drink will make that person suffer fear rather than inspire it in others.

A simple philtre predisposes a character to feel a certain emotion (i.e., a character imbibing a love philtre will begin having amorous thoughts even if such matters were furthest from his mind previously), and adds one point to the difficulty of any roll made by an affected character to resist the emotion in question.

SIMPLE POISONS

Difficulty: 6

Cost: none

Poisons are most commonly prepared as potions or salves. They have the very simple effect of reducing a victim's Health. In the case of poison salves applied to weapons, this is in addition to any damage caused by the blow by which the poison was brought into contact with the victim.

The effects of poisons do not wear off, and duration may not be enhanced during preparation. Victims who survive a poison may recover lost Health Levels as normal.

A simple poison costs the victim one Health Level unless a successful resistance roll is made.

SIMPLE TONICS

Difficulty: 6

Cost: none

Effectively, tonics are the reverse of poisons: They restore lost Health Levels instead of reducing a victim's Health. They may be prepared as potions or salves.

A simple tonic restores one lost Health Level.

LEVEL TWO

PERFUME OF LONGING

Difficulty: 6

Cost: none

This preparation always takes the form of an essence. When worn as a perfume, it increases a character's physical attractiveness to those who inhale the scent. The character's Appearance and Charisma increase by two points, but only with respect to those who would normally be physically attracted to the character. Others may find themselves becoming slightly uncomfortable in the character's presence, for reasons they can't understand or prefer not to admit. The Storyteller may choose to modify resistance rolls according to how long the character spends in close proximity to a specific person, ventilation conditions, and so forth.

BLOOD OF THE SNAKE

Difficulty: 6

Cost: none

This preparation protects against poison, and may take the form of a potion (to be drunk as an antidote or a preventative) or a salve (to be applied to poisoned wounds). Blood of the Snake reduces the potency of any poison currently in the character's system or introduced during its effect duration. It will completely counteract any simple poisons, dilute complex poisons to simple, and dilute severe poisons to complex.

LEVEL THREE

COMPLEX ELIXIRS

Difficulty: 8

Cost: one Sekhem

Complex elixirs are more potent versions of simple elixirs (Level One); each increases a single Attribute score by two points.

COMPLEX PHILTRES

Difficulty: 8

Cost: one Sekhem

A complex philtre adds two points to the difficulty of any roll made by an affected character to resist a particular emotion. It is otherwise identical to a simple philtre (see Level One).

COMPLEX POISONS

Difficulty: 8

Cost: one Sekhem

A complex poison costs the victim three Health Levels unless a successful resistance roll is made. It is otherwise identical to a simple poison (see Level One).

COMPLEX TONICS

Difficulty: 8

Cost: one Sekhem

A complex tonic restores three lost Health Levels. It is otherwise identical to a simple tonic (see Level One).

EYES OF THE KA

Difficulty: 8

Cost: one Sekhem

When applied to the eyes and ears, this magical salve allows a character to see and hear events in the dimension wraiths call the Shadowlands, where the Underworld borders most closely upon the world of the living. The user will see the Shadowlands as a kind of transparent overlay superimposed upon the material world; visions are hazy at times, and sounds are distorted.

A severe botch in preparation might produce a salve which renders the user temporarily deaf and blind, or which produces such terrible visions that the user risks insanity.

ONE HUNDRED THOUSAND TONGUES

Difficulty: 8

Cost: none

This preparation can take the form of a potion or a salve. It enables the user to speak and comprehend any spoken language. A salve must be applied to the ears in order to understand, and to the mouth to be understood. At the Storyteller's option, One Hundred Thousand Tongues might also allow the character to use and understand sign language — although a salve might need to be applied to the hands and eyes instead of the ears and mouth.

THE TEARS OF ISIS

Difficulty: 7

Cost: two Sekhem per point of Sekhem invested

This potion temporarily increases the drinker's Sekhem score, even above its maximum. Sekhem points gained from the potion are the first to be expended after it has been imbibed, and any points that remain unused at the end of the potion's duration are forever lost. Only one such potion may be in a character's system at any particular time; further draughts will have no effect.

In making the potion, the alchemist must spend double the Sekhem which the potion will contain; thus, a potion containing one Sekhem point will cost two Sekhem to make, and so on. While the Tears of Isis are expensive and difficult to make, the potion is one of only a few known means whereby magicians may store Sekhem for use at a future time, or make their own Sekhem available for another to use.

POTION OF VALOR

Difficulty: 7

Cost: none

This potion is similar to the Potion of Resilience, except that it reduces wound penalties by four points instead of two. It also bestows two temporary Health Levels below Incapacitated — though it is wise to have some healing magic on hand before the potion wears off!

LEVEL FOUR

POTION OF THE SEPARABLE KA

Difficulty: 9

Cost: two Sekhem

This potion allows a character to go into a trancelike state, separating the consciousness from the body and thereby allowing the soul to travel astrally. Despite the name, the ka is not separated from the body — this was merely a convenient way for the ancient Egyptian inventors of this preparation to describe its effects.

The character suffers all the normal risks of astral travel. If the consciousness is still separated from the body at the end of the potion's duration, it is unceremoniously yanked back to its moorings; the mummy must make a Stamina + Occult roll (difficulty 8) or lose a Health Level due to shock.

LEVEL FIVE

POTENT ELIXIRS

Difficulty: 9

Cost: two Sekhem

Potent elixirs are more powerful versions of simple elixirs (Level One); each increases a single Attribute score by three points.

POTENT PHILTRES

Difficulty: 9

Cost: two Sekhem

A potent philtre adds three points to the difficulty of any roll made by an affected character to resist a particular emotion. It is otherwise identical to a simple philtre (see Level One).

POTENT POISONS

Difficulty: 9

Cost: three Sekhem

A potent poison slays the victim unless a successful resistance roll is made. It is otherwise identical to a simple poison (see Level One).

POTENT TONICS

Difficulty: 9

Cost: three Sekhem

A potent tonic restores all lost Health Levels. It is otherwise identical to a simple tonic (see Level One).

POTION OF THE ARMOR OF RA

Difficulty: 9

Cost: four Sekhem

This potion is a vastly more powerful form of the Potion of Valor (see Level Three). The drinker suffers no wound penalties, regardless of Health Level, and gains all other benefits of the Potion of Valor. When the potion's duration expires, the character's full wound status takes effect. Wise characters have some healing magic on hand at this time!

POTION OF VILE BODY

Difficulty: 8

Cost: one Sekhem

This preparation is only manufactured as a potion. It renders the user immune to all forms of poison, but this is merely a side effect. Its primary effect is to make the user's body entirely poisonous, so that all bodily fluids become corrosive venoms.

The character can spit a contact poison (equivalent to a complex poison) which corrodes nonliving matter at the rate of one cubic centimeter per spit. This venom causes aggravated wounds in creatures such as vampires and werewolves. The character's tears have the same effect. Simply breathing on another character forces that character to make a Stamina roll (difficulty 8) or lose one Health Level.

The character's blood is poisonous to any vampire who drinks it, causing one level of aggravated damage per Blood Point imbibed. Anyone cutting or stabbing the character in

melee risks being spattered with blood, just as if the character had spat on the opponent. Weapons — including natural weapons like claws and teeth — used to attack the character will be damaged by contact with the corrosive blood.

AMULETS

The Egyptians, in common with almost every other nation of antiquity, attached to their mummified dead, and wore on their persons when living, a number of objects which they believed would secure for them protection from fiends and devils, and enable them to escape from...accidents and calamities of all kinds.

— Sir E. A. Wallis Budge, *The Mummy*

The Hekau path of Amulets, known as *meket* in ancient Egyptian, concerns itself with the manufacture of small magical items which protect and aid the living and the dead.

Depending on the time and place, *meket* amulets varied from small jewellike objects — often based on the shapes of magically significant hieroglyphs — to simple slips of papyrus with words of power written on them. Amulets of the former type are given prominence here; they are most able to survive the passage of centuries and millennia, and therefore they are more favored as personal possessions by those mummies who are skilled in their manufacture and use.

The Storyteller is free to invent new amulets. Wallis Budge's *Egyptian Magic*, and to a lesser extent *The Mummy*, are excellent sources on authentic ancient Egyptian amulets, many of which could easily be used in the game. Both books can be found in the bibliography.

MAKING AMULETS

The creation of an amulet is a lengthy and expensive process. First, the object itself must be created. The amulet need not be constructed by the magician who will enchant it, but it must be of the highest quality (a minimum of four successes must be rolled during the object's creation process).

Next — or sometimes simultaneously, depending on the object and materials in question — the object must be inscribed with words of power. This is done by the magician, rolling Amulets + Crafts (or Amulets + Scribing, according to the materials) against the spell's difficulty number. If the roll fails, the object is tainted and must be discarded. If the roll succeeds, the magician can begin feeding Sekhem into the object until the spell's Sekhem cost has been reached.

Because amulets are permanent magical items, their Sekhem costs are typically much higher than the cost of other Hekau spells. It takes several days to manufacture an amulet, and while engaged in this work a magician may not perform any actions apart from sleeping and meditating to recover Sekhem. Sekhem from magical sources — such as the potion Tears of Isis — can be used in the creation of an amulet.

USING AMULETS

As noted in their individual descriptions, some amulets are personal and work only for the individual for whom they were made, while others can benefit any wearer. Some produce continuous effects, some must be activated by the wearer (or by a magician skilled in Amulet Hekau), and some activate automatically in response to events or circumstances.

Most amulets affect only living wearers, though some confer protection upon a khat in whose wrappings they are placed. Rumors speak of certain amulets that pass into the Underworld with the ba of their owners rather than remaining behind on the khat, but such stories remain unverified. The Storyteller may decide whether or not a particular amulet will be available to a ba.

WARDS

Amulets can provide potent protection against magic of all kinds, and some Hekau amulets are designed solely to ward off hostile magic.

Each ward amulet has a ward rating; when a spell is cast at the wearer — provided it is a spell against which the amulet offers protection — the ward rating is subtracted from the number of successes rolled by the spell's caster. Thus, if the caster rolls three successes and the spell's target is wearing an amulet with a ward rating of 2, then only one success counts.

Player characters may not normally gauge exactly how strong a given ward amulet is; the Storyteller simply tells the player that there seems to be some magical interference, and asks if the player wants to spend more Sekhem in an attempt to overcome it. The player must then decide how much Sekhem to spend. Characters with a rating in the Hekau path of Amulets may attempt a roll of Perception + Amulets (difficulty 8) to judge the strength of the interference: One success gives an imprecise result (resistance is weak or strong), two successes give a little more detail (less than two points, more than one point), and three or more successes allow the character to judge the amulet's ward rating exactly.

LEVEL ONE

SIMPLE WARD

Difficulty Number: 6

Cost: Desired ward rating x 5

These wards are designed to protect the wearer from hostile magic. Some protect specific organs or other parts of the body, while others protect from specific types of magic. Here are some of the more common types; as noted above, the Storyteller is free to invent more.

- **Heart** (Ab) wards protect against magic aimed at the heart (such as the Ren-hekau spell Naming the Organ's Destruction), and against magic targeting the mind, such as illusions and compulsions. (To the ancient Egyptians, the heart, and not the brain, was the seat of consciousness.)
- **Name** (Ren) wards protect the wearer from Ren-hekau that depends upon the wearer's true name. A Ren ward is always attuned to a particular person.
- **Eye of Horus** (Udjat) wards protect against magic that attacks the wearer's health and strength. This includes poisons and spells that directly affect the body as a whole.

Simple wards have ward ratings of 1 or 2.

WOOD WARD

Difficulty: 6

Cost: seven Sekhem

This amulet makes the wearer's skin all but impervious to any object made of wood. Sticks, staffs, even pick handles bounce off the character's skin as if she were carved from stone. Lighter implements may break. Effectively, the character's Stamina is doubled when resisting damage from wooden objects.

Creative (or cruel) Storytellers may think of some interesting disadvantages for characters who insist on wearing a Wood Ward at all times. For example, sitting down suddenly may cause a chair to collapse as though someone had dropped an anvil into it, and striking at an enemy with a wooden weapon like a bo staff or pool cue may cause it to snap off in the character's hands. Even leaning against a tree or a fence can be risky. Nature spirits tend to look unfavorably upon characters wearing a Wood Ward.

Knowledgeable vampires, on the other hand, are avid to obtain a Wood Ward, since it offers them almost complete immunity from being staked. However, mummies guard their magic jealously, especially from these capricious and power-hungry upstarts.

LEVEL TWO

LESSER TALISMAN

Difficulty: 7

Cost: 10 Sekhem

Talismans, like wards, are of various types. Each enhances a single Attribute, increasing the wearer's rating so long as the talisman is worn. If a character wears two or more talismans relating to the same Attribute, or wears a talisman while using some other Attribute-boosting magic such as an alchemical elixir, the results are not cumulative; only the higher enhancement applies.

Lesser talismans increase an Attribute rating by one point.

AMULET OF CLOUD WALKING

Difficulty: 7

Cost: nine Sekhem

This amulet must be activated by a magician proficient in the path of Amulets, though that individual need not be the actual maker of the amulet in question, and need not even know this spell. Activation is achieved by rubbing the amulet between the hands to warm it, then rolling the magician's Amulets rating (difficulty 7). A single success is enough to activate the amulet, which may be deactivated at will, with no dice roll required.

When the amulet is active, the wearer rises gently into the air, up to the level of the clouds, and may travel from one place to another very rapidly by walking on air. Despite its name, the spell works equally well in cloudless skies. The time taken for a journey varies from a few minutes to a matter of days, regardless of the actual distance — the most learned mummies claim that a journey takes as long as the traveler believes it will take. When the destination is reached — or when the amulet is deactivated — the wearer descends gently to the ground. Anyone so foolish as to take off an active Amulet of Cloud Walking would probably plummet to his death.

LEVEL THREE

METAL WARD

Difficulty: 8

Cost: 13 Sekhem

This ward operates similarly to the Wood Ward, except that it protects the wearer against metal. Metal objects become soft and pliable on contact with the character's skin; the harder the impact, the softer the object becomes, so that bullets tend to splash off the wearer like raindrops. The wearer can impress the ignorant by twisting a crowbar like a pretzel. Effectively, the wearer's Stamina is doubled when soaking damage from metal objects.

It is known that some modern composites, such as carbon steel, are less affected by Metal Ward. At the Storyteller's option, metals which were not available in ancient Egypt — such as aluminum, titanium and depleted uranium — are less affected, while the metals which were best known to the ancient Egyptians — copper, bronze, gold, silver, lead, iron and low-grade steels — will likely prove incapable of harming a character protected by a Metal Ward.

MINOR WARD

Difficulty: 8

Cost: Desired ward rating x 10

Minor wards are similar in all respects to simple wards, except that their maximum ward rating is 4.

SCARAB

Difficulty: 7

Cost: 25 Sekhem

The scarab was the most common amulet in ancient Egypt; it was identified with the sun, and with the power of rebirth. Magical scarab amulets have two distinct functions: Worn by the living, they provide a ward rating of 2 against anything that would reduce the wearer's Physical Attributes; and placed on a khat, a scarab amulet reduces the difficulty of the resurrection roll by two points.

LEVEL FOUR

CHARM OF INVISIBILITY TO ANIMALS

Difficulty: 8

Cost: 30 Sekhem

In ancient Egyptian belief, animals of many kinds could be the agents and messengers of gods, devils and magicians both good and bad. This amulet provides a certain amount of protection by rendering its wearer completely undetectable to animals. No animal can see, hear, smell, touch or otherwise sense the wearer's presence. Those who have temporarily adopted animal form — vampires and Garou, for instance — will perceive the wearer as a dim and smoky outline. Lupus Garou must make a Perception roll (difficulty 8) or be unable to see the wearer at all. Changelings are completely unaffected by the charm, whatever form they may have adopted at the time.

The charm needs to be activated by a magician proficient in Amulet Hekau, though this individual need not be the actual wearer. The amulet is touched to the wearer's feet, mouth, stomach and armpits, and the player rolls her Amulets rating (difficulty 8). A single success is sufficient to activate the charm, which may be deactivated by reversing the activation process, with no dice roll required.

NATURE WARD

Difficulty: 9

Cost: 60 Sekhem

This powerful ward protects its wearer from almost all natural forces. Natural heat and cold — anything from desert to arctic conditions — has no effect on the wearer, while rain, hail and lightning actually bend away from the wearer. Forest fires and other natural blazes burn around the wearer, though it is still possible to drown, starve or suffocate in smoke.

When protecting the wearer against natural forces or those caused by Celestial Hekau, the Nature Ward has a ward rating of 5. The amulet has no effect against "unnatural" forces (Forces magick, a propane torch, Thaumaturgy).

LEVEL FIVE

BUCKLE OF ISIS

Difficulty: 9

Cost: 100 Sekhem

Said to be derived from the form of a sandal-strap, the Buckle of Isis invokes the special protection of Isis upon the wearer. The buckle acts as a ward against all forms of hostile magic, with a ward rating of 6.

This is the only known mummy magic which provides effective basic countermagick against true mages; mummies roll five dice (difficulty 7), and each success negates one success from a magickal effect roll.

These are rare amulets, fragile and costly to make.

GREATER TALISMAN

Difficulty: 9

Cost: 120 Sekhem

Greater talismans are identical to lesser talismans, except that they increase appropriate Attribute ratings by two points while worn.

MAJOR WARD

Difficulty: 9

Cost: Desired ward rating x 15

Major wards are similar in all respects to simple and minor wards, except that the maximum ward rating is 5.

CELESTIAL

Celestial magic concerns itself with control of weather and other natural forces. It draws its power from the alignments of the stars and planets; using these titanic forces, a Celestial magician can produce impressive effects over wide areas.

Celestial magic is not a path for the impatient, however. Its effects, while powerful, are slow to materialize, and Celestial magic involves elaborate rituals. Casting of a Celestial spell takes a number of hours equal to its difficulty number.

LEVEL ONE

GRIP THE WATER

Difficulty: 7

Cost: two Sekhem

Using this ritual, the magician is able to alter the level of water in any dynamic body such as a stream, river, lake or ocean. Depending on the size of the body of water and the length of bank or shore affected, the magician can raise or lower the water level from a few centimeters (ocean tide on the Atlantic coast of North America) to a couple of meters (one harbor on a small lake). More potent versions of this spell are said to exist; these spells allegedly can control major rivers such as the Nile, or part bodies of water like the Red Sea or the Bering Strait.

EFFECT TABLES

Some of the spells in this section have difficulty tables, in which a player calculates the spell's difficulty based upon its desired effects. Remember that the maximum possible difficulty is 9; for each effect that would raise a cumulative difficulty above 9, instead add one to the number of successes necessary.

Example: The magician Tchatcha-em-ankh is casting a powerful spell, and the difficulty to cast it is determined to be 12. This means that for the spell to succeed, the Storyteller must roll difficulty 9, and four successes are required (the one success needed for any spell to function, plus the three "extra" difficulty levels).

Storyteller's Option

Storytellers who find the difficulty tables too cumbersome can simply judge the spell's difficulty and number of extended successes based on the spell's effect: the weaker the spell, the lower the difficulty and the fewer the successes needed.

WEATHER MAGIC

Difficulty: varies

Cost: varies

This spell allows the magician to invoke a number of mild weather effects. The spell can be tailored to produce the desired effects, based on the table below. Difficulty numbers and Sekhem costs increase based on the strength of the effect, the size of the area affected, and the effect's duration.

Effect	**Difficulty**
Slight change in humidity	2
Temperature +/- 10° F	1
Gentle breeze	1
Wind direction +/- 10°	1
Area	**Difficulty**
Small town	1
Small city	3
Large city	5
Duration	**Difficulty**
Hour	1
Day	3
Week	5

To find the difficulty, total the difficulty numbers of the desired effects, area and duration. One point of Sekhem is required for a difficulty of 5 or less and two points for 6 or higher.

For example, a character wants to bring a one-hour light rain to a muggy little town in Florida. The difficulty would be 2 (effect) + 1 (area) + 1 (duration) = 4, and the cost would be one Sekhem.

The magician may choose the time — within a week of casting the spell — when the effect will begin. The weather will slowly change, last for the duration of the spell, and then slowly change back to normal.

LEVEL TWO

READ THE STARS

Difficulty: 7

Cost: None

Using this ritual, the magician can make the heavens unfold their secrets. If this spell is successfully cast, the magician gains knowledge of stellar and planetary conjunctions and alignments, and may use this knowledge to employ her power to best advantage in the casting of another Hekau spell from any path.

Once this spell has been cast successfully, the magician must make an Astronomy Knowledge roll (with no corresponding Attribute) against the difficulty number of the spell for which the star-reading has been performed. In casting the spell, the magician may roll a number of additional dice equal to the number of successes on this Astronomy roll (failures and botches simply mean that no additional dice are gained).

For example, Nefertiri (Alchemy 3, Celestial 3, Astronomy 4) plans to brew a draught of the Tears of Isis (difficulty 7). She casts Read the Stars first, to determine the effects of the heavens upon her task, and rolls a success. This entitles her to roll four dice (her Astronomy rating) against a difficulty of 7 (the difficulty rating of the Tears of Isis). She rolls 4, 6, 7 and 8 — two successes. When she comes to prepare the Tears of Isis, Nefertiri may roll two extra dice — five instead of the three permitted by her Alchemy rating.

A botch on the Read the Stars casting roll indicates that the character has misread the stars and is mistakenly working against their power rather than with it — the magician has one fewer die than normal as a result.

At the Storyteller's option, this spell may indicate a particularly propitious time and/or place for performing the proposed magic. A magician who adheres to this time and place gains the full number of extra dice; one who does not finds the bonus reduced according to how far from the correct time and place she strays. This can increase the feeling of challenge and realism in a chronicle, but if taken too far it may prove too restricting and frustrating, and characters may stop using this spell entirely.

WEATHER MAGIC

Difficulty: varies

Cost: varies

This is a more powerful version of the Level One Weather Magic spell. Difficulty is calculated using the following tables. Sekhem cost is two points for a total difficulty of 5 or less, and three points for difficulty 6 or higher.

Effect	Difficulty
Small change in humidity	2
Temperature +/- 20° F	2
Stiff breeze	1
Wind direction +/- 20°	1
Area	**Difficulty**
Small town	0
Small city	1
Large city	2
Size of Rhode Island	4
Duration	**Difficulty**
Hour	1
Day	3
Week	5

LEVEL THREE

CALL THE STARS

Difficulty: 8

Cost: two Sekhem

Using this ritual, the magician is able to call down a shower of meteorites, which rain down on an area the size of a small town. The meteorites are only about 10 cm (four inches) in diameter, but their speed and numbers make them very dangerous. Flimsy structures will be destroyed, and sturdy ones damaged. Red-hot from their descent through the atmosphere, the meteorites may ignite any flammable substance they hit. Any character who is out in the open loses one Health Level each turn.

The meteorite shower generally lasts for an hour. Powerful Celestial magicians are said to be able to pull larger objects from the heavens, using more powerful rituals.

WEATHER MAGIC

Difficulty: varies

Cost: varies

This is a more powerful version of the Level One Weather Magic spell. Difficulty is calculated using the following tables. Sekhem cost is three points for a total difficulty of 5 or less, and four points for difficulty 6 or higher.

Effect	Difficulty
Moderate change in humidity	2
Temperature +/- 30° F	2
Steady wind	1
Wind direction +/- 45°	1
Area	**Difficulty**
Small city	0
Large city	1
Size of Rhode Island	3
Size of California	5
Duration	**Difficulty**
Hour	1
Day	3
Week	5

LEVEL FOUR

READ THE TREE OF LIFE

Difficulty: 9

Cost: two Sekhem

Seshat (the wife of Thoth, the god of wisdom) wrote the lives of all mortals on the leaves of the Tree of Life. This spell permits the Celestial magician to peer into the night sky and glimpse the leaf which holds the fate of any chosen mortal (including vampires, who — as mummies have smugly pointed out from time to time — are nowhere near as immortal as they like to think they are).

This is the most powerful and direct of the divinatory magics available through the Celestial path. The amount and nature of the information that is made available through the use of this spell are up to the Storyteller.

WEATHER MAGIC

Difficulty: varies

Cost: varies

This is a much more powerful version of the Level One Weather Magic spell. Difficulty is calculated using the following tables. Sekhem cost is four points for a total difficulty of 5 or less, and six points for difficulty 6 or higher.

Effect	Difficulty
Significant change in humidity	2
Temperature +/- 40° F	2
Storm-force wind	2
Wind direction +/- 90°	2
Area	**Difficulty**
Large city	0
Size of Rhode Island	1
Size of California	2
Size of North America	4
One hemisphere	5
Duration	**Difficulty**
Hour	1
Day	3
Week	5

LEVEL FIVE

APEP THRASHES THE GROUND

Difficulty: 9

Cost: nine Sekhem

In ancient Egyptian myth, Apep was a vast serpent who lived below the earth and tried to swallow Ra's sun-boat as it passed beneath the earth each night, thereby preventing the

sun from rising in the morning. And though Apep — or Apophis — is the enemy of the Reborn, this spell uses his image for catastrophic effects.

By using this spell, the Celestial magician can cause an earthquake of titanic proportions (Richter 8.0 or higher) at any place along an existing fault line. The effects of such an earthquake are devastating — cities and mountain ranges leveled; volcanoes and lava-fields erupting; tidal waves, smoke and ash blotting out the sun for weeks; and possible global climatic changes over the following few years.

Unlike most other Celestial magics, this spell takes place instantly, and once cast, it cannot be reversed.

WEATHER MAGIC

Difficulty: varies

Cost: varies

This is the greatest of the Weather Magic spells. Difficulty is calculated using the following tables. Sekhem cost is five points for a total difficulty of 5 or less, and seven points for difficulty 6 or higher.

Effect	Difficulty
Outrageous change in humidity	2
Temperature +/- 50° F	2
Hurricane-force wind	2
Wind direction +/- 180°	2
Area	**Difficulty**
Size of Rhode Island	0
Size of California	1
Size of North America	2
One hemisphere	4
Global	5
Duration	**Difficulty**
Hour	1
Day	3
Week	5

NECROMANCY

Necromancy is a greatly underappreciated magical art, and is often seen as dark and evil by those who fear death. For the Egyptians, however, death was not something to be feared; thus Necromancy was free from the stigma often attached to it by other cultures.

The Hekau path of Necromancy (not to be confused with the Giovanni Discipline of the same name) gives the caster power over the Restless Dead, and over the kas of dead mummies. But it is in many ways the path of the soul; with it, the necromancer gains powers over his own soul, and it even gives him special abilities when in the Underworld.

Note that some Necromancy spells can be cast while the mummy is dead, in ba or ka form.

LEVEL ONE

BODY PRESERVATION

Difficulty: 4

Cost: none

This spell requires a full day to perform. The magician typically casts it upon himself as his ba slowly drains away, just before death. If the spell is successful, it will preserve the khat for 50 years, after which rot and decay take place as normal.

STORMWALK

Difficulty: 6

Cost: none

This spell allows a ba in the Tempest to find its destination, and to determine the best means of getting there. The Tempest is a confusing place, however, where up and down, left and right are relative. Any attempt at travel alone through the Tempest is generally foolish, but this is a useful spell to have should one get lost.

The actual time it takes to travel the Tempest is up to the Storyteller; the more successes rolled, however, the more sure the path.

SEPARATE KA

Difficulty: 5

Cost: one Ka; one Sekhem for every two hours the ka is separated from the body.

This spell requires only a moment of incantation; if successful, it frees the magician's ka from his body. During this period of liberation, it may act according to the ka rules in Chapter Five: The Underworld. The magician's khat is comatose during this period, and is extremely vulnerable.

SUMMON THE DEAD

Difficulty: varies

Cost: one Sekhem

By means of this spell, a necromancer can call out to the depths of the Underworld and summon forth the spirit of one of the Restless Dead. This is resolved by a resisted roll between the necromancer and the wraith; each rolls Willpower against a difficulty of the opponent's Willpower. If the necromancer wins with even one success, the wraith hastens to come to the magician's side. This spell cannot be complemented by burning Sekhem.

This spell offers no guarantee that the wraith will be friendly; what the mummy does with the wraith when it arrives is another matter entirely.

This spell can only be cast by a living mummy.

REVISIT DEATH

Difficulty: 6

Cost: none

Casting this spell while touching a corpse gives the magician a vision related to the circumstances of the body's death. The more successes rolled, the more the vision imparts (the actual information offered is up to the Storyteller). It takes 10 minutes to cast this spell, which can only be cast by a living mummy.

BANISH THE DEAD

Difficulty: wraith's Willpower

Cost: none

By means of this spell, a necromancer can banish a wraith from his immediate vicinity (50 meters). Each success rolled determines the duration for which the wraith is banished from the vicinity:

1 success	1 hour
2 successes	1 day
3 successes	1 week
4+ successes	1 month

LEVEL THREE

SEPARATE BA

Difficulty: 7

Cost: one Sekhem per hour (or fraction thereof)

This incantation takes only a moment to perform; it allows the caster's ba to detach itself from the khat and enter the Underworld, during which it follows the systems in Chapter Five. If the ba is slain in the Underworld, the khat is also slain, and the ba reforms according to the rules for ba death and renewal.

LEVEL FOUR

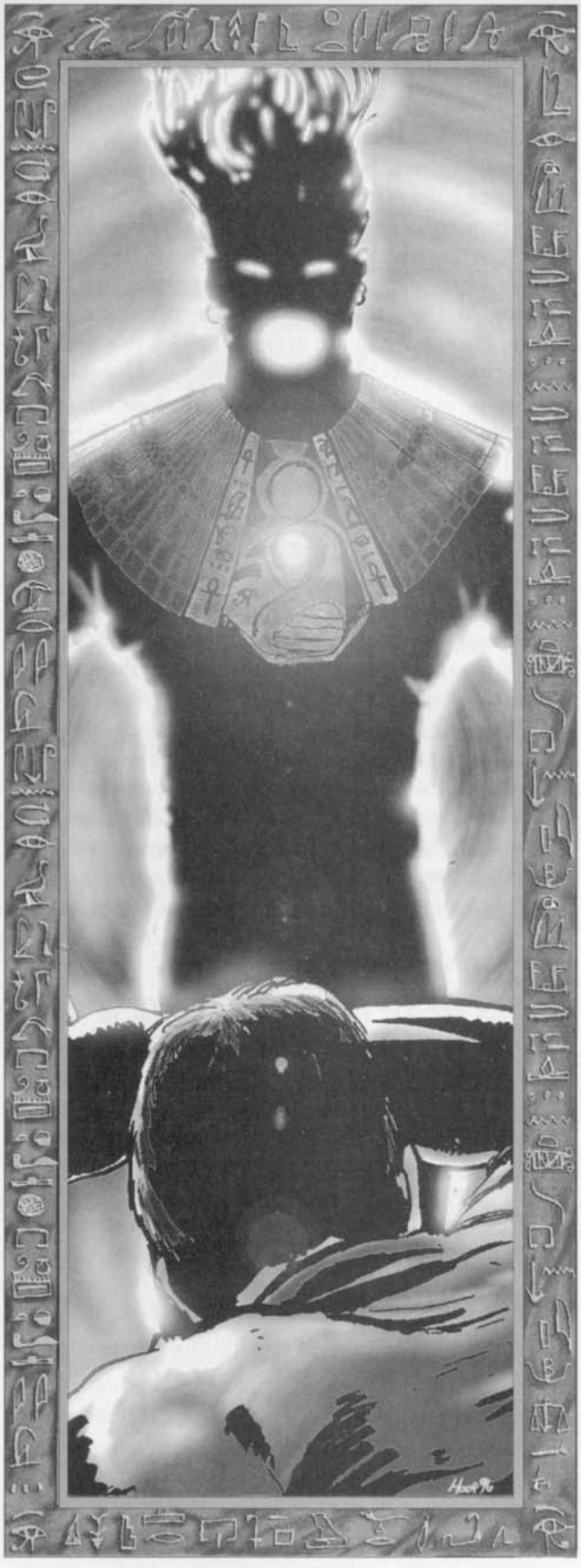
ANIMATE CORPSE

Difficulty: 8

Cost: one Sekhem

This ritual takes one full hour to perform. During incantation, the necromancer must either massage the corpse's chest or breathe air into its lungs. At the ritual's completion, the corpse will animate itself in a mindless semblance of life, but under the magician's mental control. The corpse possesses one dot in each Physical Attribute, but is considered to have twice the normal number of Health Levels: It must be virtually dismembered in order to stop it.

Mummies in ka or ba form cannot cast this spell.



LEVEL FIVE

CALL THE KHAIBIT

Difficulty: 8

Cost: two Sekhem

This ritual must be incanted over a dying individual, and in so doing it draws forth the recipient's khaibit, or shadow. The separation of the khaibit from the khat is an agonizing process, during which the recipient relives every moment of her life when she was swayed by her darker, more base passions. And then the person dies, leaving behind nothing but the khaibit. The spirit created through this spell is an intelligent, self-motivated creature, dark and hateful.

A khaibit cannot leave the area of the khat's death, and in fact functions very much like a ka; however, the ba has gone on, and once the khaibit has run out of ka-energy, it dissipates — unless it can feed on offerings intended for the ka. A corporealized khaibit who terrorizes mortals actually gains a point of Ka. The ka of a khaibit does not naturally renew itself.

Although this spell creates a dark spirit-entity, creation of a khaibit is not its primary goal. This spell is ultimately cathartic, for as the person dies, she is now freed from these base passions, and is able to go on to the next stage in life. In short, the spell ensures that the person does not become a wraith.

This spell can only be worked on mortals (including mages) and Garou; it is ineffective against wraiths (if the person is already dead, the spell is just too late), Reborn, or vampires. Khaibit-mummies — mummies who have lost their Humanity — are distinct from khaibit-spirits (though they come from the same dark spiritual wellspring), and the two should not be confused.

This spell can only be cast by a mummy in his khat.

RESHAPING THE LOST SOUL

Difficulty: 8

Cost: three Sekhem

This spell can only be cost on the Restless Dead; it can turn the wraith from one of its original purposes, freeing it from its old confines or giving it new ones. If successful, this spell can actually transform a wraith's Passions or Fetters, making them whatever the magician chooses.

This spell will ideally be done for a wraith's benefit, but one can rarely discern the motives of some sorcerers. Of course, should the spell harm the wraith, the caster's ba can expect a visit upon his death, and remember: Paybacks are hell.

This spell can be cast by a living or dead mummy.

ENTRAP THE BA

Difficulty: 9

Cost: three Sekhem

This spell actually allows a sorcerer to trap the ba in the land of the living, forbidding it entry to the Underworld. This spell requires the use of some object to act as a prison for the captive ba. Since the ba cannot materialize, it is effectively helpless; it can be trapped for as long as the caster chooses, from a day to an eternity. If the prison is destroyed, the ba can go on to the Underworld. Except for the Reborn, the ba cannot reenter the khat, so this spell essentially kills the victim while also imprisoning his immortal spirit.

REN-HEKAU

Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

— Genesis 1:19

The most powerful of the Egyptian sorcerers were those with command over *ren*, or true names. According to Egyptian beliefs, any force, animal, plant, man, or even object has a true name, and both existence and identity are predicated upon having a ren. By invoking this true name, a magician can command, create, destroy, or manipulate that which bears the name.

It is the nature of humanity that each human has an individual soul, a unique essence — and with this individuality comes an individual name. In order to use Ren-hekau on another human, a magician need only know the ren of that person. This is why mummies are very secretive about sharing their true names, for with the knowledge of names comes the knowledge of power. The modern world does not realize the power of names, and so people emblazon their names across cloth and paper, affording any magician with the right knowledge power over them.

Human bodies do have generic names, however: The heart has one name, the lung another, and so on, and these names are shared by all people (and animals) alike. Thus a spell which calls upon the ren of a body part (e.g., *ab* — heart) may be used against any being with the body part in question.

Animals do not have individual names; animals of the same species share a common name, and this is the name which a magician must know to use Ren-hekau. For example, the spell Command Dog can be used to control all dogs, from Chihuahuas to German shepherds — but it cannot be used to control wolves, jackals, or coyotes. A separate spell (e.g., Command Wolf) is required for these animals. Unique intelligent animals, of course — a true rarity — do have their own names, which they are wise enough to conceal. They have not forgotten the mastery which knowledge of true names provides.

Don't try to be too precise in following modern taxonomic classification; think holistically, instead, as to how most people would classify animals or plants, what broad groupings would be used. Ultimately the decision as to how loosely or precisely to classify things is up to the Storyteller, who is advised to be neither too lenient nor too stringent.

Ren-hekau is one of the most demanding paths to follow: Magicians must endeavor to learn not just spells, but the rens upon which they rely — and this is often not an easy task. A magician's

NAMES

The following names are given so that you can give your chronicles some authenticity.

THE BODY

These are the names for the various body parts, in ancient Egyptian:

Part	Name
backbone	aat
heart	ab
eyes	merti
face	her
head	tep
phallus	bah

ANIMALS

These are the names of various animals:

Animal	Egyptian word
ape	amhet
cat	mau
dog	uher
eagle	a
elephant	ab
hare	un
hawk	heru
hippopotamus	apt
horse	sesem
ibis	tehuti
lion	ma
rat	pennu
vulture	mut

compendium of true names is a veritable treasure hoard, not something easily or often shared with other magicians. The cost of Ren-hekau is steep, too, as it relies heavily upon Sekhem.

The spells listed below fall into broad categories, referring to animals, plants, stones, et al. — but each such spell is only a paradigm which must be used with the appropriate rens (marble instead of stone; rat instead of animal; vine instead of plant, etc.). This does not mean that variant spells must be learned — only that the spell template must be used with variant rens.

Storytellers may find some of the spells here to be incredibly powerful, even too powerful for their liking. They always have the option of increasing difficulties and Sekhem costs, reducing the effects, or simply refusing to use certain spells; this holds true with all the spells in this book, but bears special repeating with Ren-hekau.

LEVEL ONE

ASKING THE TREES

Difficulty: 3

Cost: one Sekhem

This grouping of spells will affect any named vegetation — trees, grass, vines, bushes, etc. The magician must name the plant type and utter an invocation of control. The named plant will obey any simple command (five words or so), including limited animation. Trees will drop deadwood from their branches or interweave their foliage to provide cover, vines will entangle passersby, grass will erase signs of passage, and so forth.

FORGETTING THE STONE

Difficulty: 4

Cost: one Sekhem

This spell can be used on any named mineral or metal. The magician must invoke an utterance of forgetting, along with the substance's name, and reality forgets that the substance exists — thereby destroying the substance. Each casting affects a cubic meter of material.

FORGETTING THE TREE

Difficulty: 4

Cost: two Sekhem

This spell is identical to Forgetting the Stone, except that it affects named vegetable matter — approximately a cubic yard of fashioned woodstuffs, a single tree, or an equivalent area of grass or crops.

NAMING THE WARNING

Difficulty: varies

Cost: one Sekhem

This spell wards off animals by stating the creature's ren; the animal will instinctively recognize the magician as someone who can control it. Typically, the animal will flee the scene if possible, and will otherwise cringe in fear. If cornered, however, it will fight.

An animal under the mental control of another supernatural being is harder to control, as its mental faculties are already compromised. Animals of supernatural origin — including mages, vampires, and werewolves in animal form — can also be affected by this spell, but it is considerably more difficult.

Difficulty	Animal
3	Normal
5	Under supernatural control
7	Animal form of supernatural creature

LEVEL TWO

COMMAND THE BEAST

Difficulty: 4

Cost: two Sekhem

This spell allows a magician to command any animal whose ren the magician knows. The animal will be under the magician's control as long as he can give it verbal commands; as soon as control is relaxed, the animal will most likely flee, and at the end of a few hours the spell wears off anyway (unless it is fueled by more Sekhem). If another creature already controls the animal, then the magician and her opponent must make resisted Willpower rolls. The winner controls the animal.

BECOMING THE TREE

Difficulty: 4

Cost: two Sekhem

This spell is a fairly crude means of transformation. After the caster names a particular plant, his skin begins to solidify and change color and shape, swiftly transforming the magician into the named plant. The size of the new form will roughly equal that of his human shape, whether he becomes a flower bed, a large patch of moss or a small tree. His new form is not recognizable as originally of human shape. This transformation takes one minute to occur, and lasts for two hours unless the caster wills the spell to reverse (the cost is one Willpower).

The caster can still think in plant form, and he can hear, smell, feel, and even see what is occurring around him (the caster can only see in one direction, that which he originally faced before transformation). If the caster's plant form is damaged — assume the same Stamina as the caster's human form — then the magician himself will be injured.

INVITING THE STONE IN

Difficulty: 5

Cost: three Sekhem

This spell is similar to Becoming the Tree, except that the caster becomes a mineral or metal ore, with a durability equal to Stamina 5. The spell lasts for two hours.

MEND FLESH

Difficulty: 5

Cost: one Sekhem

By uttering the ren of flesh, the magician is able to heal wounds — aggravated and normal. The number of successes rolled determines the number of Health Levels restored by this spell.

LEVEL THREE

BECOME ANIMAL

Difficulty: 7

Cost: three Sekhem

This spell allows the magician to become any animal which he can name, and lasts until the magician chooses to return to her natural form. While in animal form, the magician can use any of the animal's natural powers in addition to her own innate Knowledges. Of course, some Traits, such as communication or mechanical skills, will be limited by the animal form: A magician in panther-form can still understand Latin, but she can't speak it — and she certainly can't drive a car.

Remaining too long in animal form poses a danger. Once the magician has spent more than three days in animal form, she must pass a Willpower test (difficulty is the number of days in animal form). If she fails the roll, she starts to lose her human personality — her Mental Attributes, Skills and Knowledges are reduced by one point. This loss accumulates with each day the roll is failed, until the caster becomes nothing but pure beast. The only salvation for a magician so transformed is by making another Willpower roll (difficulty 9) each new moon. As soon as the magician transforms back into human form (whether it be at the first onset of Trait loss or at the new moon), all lost Abilities and Attributes return.

This spell, as indicated elsewhere, must be chosen with individual animals. Hekau-sorcerers may transform into mythical animals as well, but the rens of such beasts are considerably harder to learn.

This spell may be used in the Underworld, allowing the mummy's ba to take on the form of different animals.

COMMAND THE THINKING

Difficulty: target's Willpower

Cost: two Sekhem

A Hekau-magician who knows the ren of any being, mortal or supernatural, can command that being to do the magician's bidding. This spell works like the spell Command Animal. If the victim is commanded to do something dangerous or against her ethics, she may make a Willpower roll to break free from the command (difficulty is the caster's Willpower).

LEVEL FOUR

ENSLAVE

Difficulty: target's Willpower

Cost: three Sekhem

This is the most extreme form of Ren-hekau command magic: Through successful completion of this spell, the will and desires of the victim become completely subservient to com-

mands of the caster. A victim will think of nothing but pleasing the magician, and will even go against his own code of ethics or endanger himself if his beloved master so commands it.

The duration of this spell varies:

1 success 1 day
2 successes 1 week
3 successes 1 month
4 (or more) successes 1 year

After the magic wears off, the victim of this spell will remember everything he did, and so this spell can be quite traumatic. If the victim does not understand the nature of his affliction, he might believe himself mad.

This spell need not be dramatic to be effective. The more obvious a sorcerer is with his commands, the more likely a victim will understand that he has been manipulated and taken advantage of, even if he does not understand the magical nature of the event.

FORTIFY FLESH

Difficulty: 6

Cost: one Sekhem

This spell actually transforms the essence of the caster's flesh — though it remains normal in appearance, the magician's skin toughens to a stonelike consistency, providing two dice of armor protection for soaking damage. This spell lasts for one full day.

NAMING THE BODY'S DESTRUCTION

Difficulty: varies

Cost: varies

By means of this spell, a magician can destroy a named part of the body. The victim may make a Stamina roll (difficulty 9) to resist; otherwise, the named body part is destroyed and damage taken.

The difficulty, cost and damage vary, but are based upon the organs destroyed:

• **Trivial loss** (difficulty 7, cost: one Sekhem) will not kill a victim. Organs targeted with this application include such parts as the phallus, eyes, hands, feet, knees, jawbone, etc. Their destruction will certainly cause pain and even incapacitation, but will not kill the victim. Cumulatively, enough such losses can be fatal, but otherwise this is considered a nonfatal application. This variant of the spell causes the loss of one Health Level.

• **Serious loss** (difficulty 8, cost: two Sekhem) is more serious, and potentially deadly — affecting such body parts as the appendix, a lung, etc. The destruction of minor organs may have a number of effects, from blindness to unconsciousness to lingering death if the condition is not treated immediately. This variant causes the loss of three Health Levels; each turn thereafter, the victim must make a successful Stamina roll (difficulty 8) or lose another Health Level, until he can receive medical treatment.

• **Critical loss** (difficulty 9, cost: three Sekhem) is almost instantly fatal, and affects major parts of the body: the heart, the brain, and so forth. This variant causes the loss of seven Health Levels, and subsequent Stamina rolls each turn until treated. In other words, it usually kills.

These wounds are considered aggravated damage. Because the physiology of vampires is so different from that of other creatures, wounds which would normally be critical on other creatures are treated as serious when inflicted on vampires — the internal organs of vampires are withered and useless anyway. Of course, they still suffer other effects, such as blindness or incapacitation, depending upon the body part affected.

This spell cannot be used in the Underworld.

LEVEL FIVE

FORGETTING THE PERSON'S NAME

Difficulty: 9

Cost: nine Sekhem

This ruthless spell can cause a person's complete destruction. A magician casting this spell blots out the victim's name from reality, thus causing the person to fade from existence. The victim may make a Willpower roll (difficulty 9) to see if he can "force" reality to remember him; failure means that those who knew the victim forget that he ever existed. Most Reborn believe that this is the only true means of ending a mummy's existence.

Reality is rather taut, however, and does not take kindly to the random erasure of souls; therefore, this spell has a means of rebounding. If a magician fails his roll, he must make a Memory roll or suffer amnesia until a story event is significant enough to restore his memory. If a magician botches the roll, he must make a Willpower roll (difficulty 9) — though he will still exist, all those who knew him will start to forget him.

Some magicians believe that there exists a counterspell which can restore the existence of someone who has been blotted from reality. For now this is just academic speculation.

WHISPERS TO MY BODY

Difficulty: 6

Cost: one Sekhem per five minutes

This Hekau spell allows the magician, by speaking his own ren, to manipulate his body into almost any shape — he can stretch his limbs, alter his face, transform his entire body into liquid and seep through a window, and so forth. The possibilities are almost endless.

Defensive transformations — letting bullets or a knife glide through a magician's torso, for example — reduce damage by three Health Levels. This is only effective on kinetic attacks.

Offensive transformations — such as extruding bony knuckles — add one to damage rolls, and can obviously only be used with Brawl (or Martial Arts, if used) attacks. Such magic does not cause aggravated damage, even though the transformation is magical in nature.

If the magician allows two or more parts of his body to become separated in any fashion, the accompanying shock may prove fatal. Forcible detachment of a small portion necessitates the loss of two Health Levels; more significant portions cause three to five Health Levels of loss. If the entire body is dismembered, then seven Health Levels are inflicted.

USHABTI

The path of Hekau known as Ushabti deals with sympathetic magic in its many forms, as well as the creation of relics to assist the ba in the Underworld and the manufacture of magical automatons to serve a magician in this world. Words of power carved into or recited over a model or picture might spiritually link it to the thing it depicts, so that what befell one would befall both; or they could give it a kind of life and enough intelligence to obey simple orders; or they could make the thing it represented appear and be real in the world of the dead, for the use of the ba.

RELICS AND THE UNDERWORLD

Relic is the term applied by wraiths to those material items which accompany their owners beyond the grave. **Wraith: The Oblivion** contains a more detailed explanation of what relics are and how they work in that game. Storytellers who plan to spend a lot of game time playing out the adventures of a mummy's ba in between lifetimes will find the **Wraith** rules and supplements useful for reference and inspiration.

CREATING USHABTI

Like amulets, the objects used in ushabti magic must be created from wood, stone, metal or some other raw material, and then inscribed with the words of power that give them their magical virtue. Ushabti objects do not need to be of such fine workmanship as amulets, and are acceptable for enchantment if the dice rolls involved in their creation (typically Dexterity + a craft Skill of some kind) result in a net success.

Next, the object must be inscribed with words of power. This is done by the magician, rolling Ushabti + Scribing against the spell's difficulty number. If the roll fails, the object is tainted and must be discarded. If the roll succeeds, the magician expends the spell's Sekhem cost and the object is complete.

USING USHABTI

Ushabti objects are always created for a specific person to use, and will not answer to anyone else. The person "attuned" to an object need not be the magician who created it, but must be a magician with a rating in Ushabti Hekau equal to or higher than the level of the spell involved in the object's creation.

Once created, most ushabti objects can be used repeatedly. Each time the magician wishes to activate an object, he must roll his Ushabti rating against the difficulty number of the spell that created it. Botching this roll means the object ceases to be enchanted, and can never be used again.

An activated object needs to be fed with Sekhem in order to fuel its activity. Sekhem costs upon activation are given in the individual spell descriptions. If the supply of Sekhem stops for any reason, the object immediately becomes inactive and reverts to its original "model" form. If an ushabti object is destroyed in either active or inactive form, it is completely destroyed and will no longer function. Ushabti objects cannot be repaired — they must be rebuilt from scratch.

LEVEL ONE

LESSER CREATURES

Difficulty: 6

Cost: two Sekhem to create, one per day to keep active

This spell allows the caster to create figurines of small creatures such as rats and sparrows. When activated, figurines springs to life and can perform simple tasks such as carrying written messages, searching confined areas, and so on. The ushabti creatures have no more intelligence than their real-life counterparts, and will become unreliable if commanded to depart too far from their natural behavior. Figurines of venomous creatures, such as scorpions and poisonous spiders, will not be venomous when activated, though no one who does not know of their magical origin will be able to tell this at a glance.

LESSER SERVITORS

Difficulty: 5

Cost: one Sekhem to create, one per month to keep active

These are the small wooden figures of servants that were buried in well-appointed Egyptian tombs of the Middle Kingdom and later. Though they are individually cheap to create and maintain, lesser servitors have almost no intelligence and cannot follow complex orders. Simple commands like dig, sweep, push, pick up, carry and follow are about their limit. They can carry up to 100 lbs. each, and while active they can work continuously without food, water or rest.

Lesser servitors are incapable of fighting, and cannot heal — if one is reduced to Incapacitated, it is destroyed. However, they do not feel pain and are unaffected by wound penalties.

LEVEL TWO

CREATURES

Difficulty: 7

Cost: three Sekhem to create, one per day or night to keep active

This spell creates ushabti figurines of medium-sized creatures, such as cats, dogs, vultures and cobras. Like lesser creatures, they will obey simple commands when activated, in proportion to the intelligence of their natural counterparts. They are more loyal than lesser creatures, and will fight to the death in their owner's defense if ordered to do so. Ushabti cobras are not venomous, though this is far from apparent on a visual inspection and they will hiss and strike in a very convincing manner.

SIMPLE CHATTELS

Difficulty: 6

Cost: two Sekhem to create, one per week to keep active

This spell imbues a model of a simple everyday object — a bed, a sword, a bucket — with the ability to turn into a full-sized, fully functional item. Only simple objects will be functional when created by this means; anything more complex than a bicycle is beyond the scope of this spell. More advanced items, such as rifles or VCRs, will be convincing but inert replicas.

LEVEL THREE

OVERSEER

Difficulty: 7

Cost: two Sekhem to create, one per day to keep active

An overseer is a more intelligent form of servitor, capable of receiving and interpreting moderately complex orders (dig ditches to irrigate this field, take these bricks and build a wall from here to here, get the cattle back into the barn) and passing them on to lesser servitors. One overseer can command up to 10 lesser servitors and see that their tasks are carried out successfully.

GREATER CHATTELS

Difficulty: 6

Cost: three Sekhem to create, one per six hours to keep active

This spell allows the creation of ushabti models of moderately large and complex items such as houses, boats, cars and the like. Highly complex objects such as performance cars, aircraft and computers are difficult to model in sufficient detail to produce a working version. The Storyteller may increase the spell's difficulty and/or require a certain minimum number of successes in the creation and enchantment of complex technological items; too few successes will result in a good-looking but inoperative replica when the object is activated.

LESSER RELICS

Difficulty: 7

Cost: two Sekhem to create, one per week to keep active

This spell may be cast upon a full-sized, fully functional object, or upon a model of an object which is no larger than a four-poster bed and no more complex than a bicycle. When the object is activated, it becomes real in the world of spirits as well as in the world of the living, and can be used by its owner's ba.

SUPERIOR CREATURES

Difficulty: 8

Cost: three Sekhem to create, two per day to keep active

Creature ushabti made by this spell can be of any species, up to the size of a large dog. Unlike those made by lower-level creature spells, superior creatures have an almost human level of intelligence. They can follow fairly complex orders (search every building in the street for a gold ring set with lapis lazuli, watch for a tall man with one eye and a red robe, follow this woman and report back to me where she goes and whom she sees) and report back in brief telepathic flashes; these flashes consist of less than a second of sight, sound, smell and other sensory data.

LEVEL FOUR

GREAT CREATURES

Difficulty: 8

Cost: five Sekhem to create, one per three hours to keep active

This spell allows the creation of creature ushabti of any size, right up to elephants, giant squid and blue whales. It is otherwise identical to the other creature ushabti spells.

GREATER RELICS

Difficulty: 8

Cost: five Sekhem to create, one per day to keep active

This spell is a more powerful version of Lesser Relics, and can create larger and more complex relics such as houses, cars, small to medium-sized boats, etc.

GUARD

Difficulty: 8

Cost: four Sekhem to create, one per hour to keep active

This spell creates a powerful guardian figure, normally armed with a sword or spear. This ushabti has ratings of 3 in all Physical Attributes and in Dodge and Melee. It may be given moderately complex commands relating to its function — attack anyone but me who enters, protect me from any attacker, and so forth — and will fight to the death if commanded to do so. Like lesser servitors, the guard ushabti does not feel pain and suffers no penalties arising from its wound status. If it reaches Incapacitated, the guard ushabti is destroyed.

LESSER BOND OF FATE

Difficulty: 8

Cost: six Sekhem to create, one per turn to keep active

By means of this spell, the magician can create a model of an actual object or structure no larger than a medium-sized house, and create a magical link between the two so that whatever befalls one befalls both. This is not unlike the use of a doll in voodoo and other forms of sympathetic magic. Maintaining the link between the two is extremely expensive, so the bond is normally used only for specific, short-term tasks.

PRINCELY CHATTELS

Difficulty: 8

Cost: five Sekhem to create, one per three hours to keep active

This spell allows the caster to create ushabti models of very large and complex items, such as palaces, ocean liners, high-performance aircraft and the like. As with the spell Great Chattels, the Storyteller may increase the spell's difficulty and/or require a certain minimum number of successes in the creation and enchantment of complex technological items; too few successes will result in a good-looking but inoperative replica when the object is activated. Also at the Storyteller's option, exceptionally large and/or complex chattels may have a higher Sekhem cost to keep active.

LEVEL FIVE

GREATER BOND OF FATE

Difficulty: 9

Cost: seven Sekhem to create, two per turn to keep active

This is a more powerful version of the Lesser Bond of Fate, and can create a linked model of any structure, including a large building, a dam, a pyramid, etc.

KA VESSEL

Difficulty: 9

Cost: six Sekhem to create, two Sekhem + one Ka per hour to keep active

This spell creates a magical statue that can be activated and inhabited by the ka, allowing the ka the temporary use of a body in the world of the living. The statue may not speak, and is slow and a little clumsy, but it is fantastically strong and as hard as stone (Strength 6, Dexterity 2, Stamina 8). It feels no pain, and so is immune to penalties arising from wound status; its high Stamina gives it three extra Health levels below Incapacitated.

LIVING BOND OF FATE

Difficulty: 9

Cost: eight Sekhem to create, victim's Willpower per turn to keep active

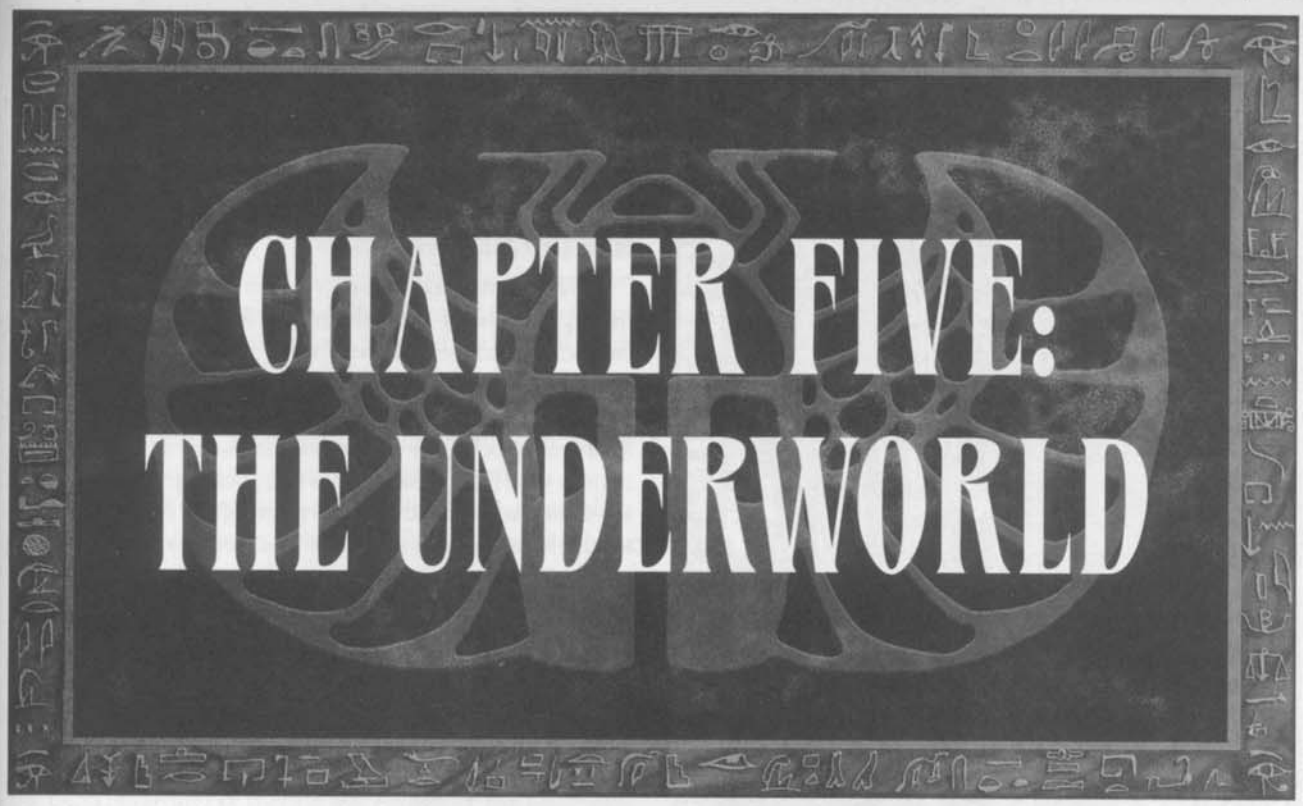
This is the greatest of the Bonds of Fate, since it allows the magician to create an image of a living person and use it to control that person's will. When the link is activated, the victim's Willpower is matched against the magician's Willpower in a resisted roll. If the victim wins, the image shatters and is rendered useless. If the magician wins, the victim's every movement — except speech — is under the magician's control. The victim can be forced into motion — albeit somewhat jerkily and clumsily — as the magician wishes, and will suffer any injury that befalls the image while it is active.

PRINCELY RELICS

Difficulty: 9

Cost: seven Sekhem to create, two per day to keep active

This is the most powerful version of the relics spells, and can create large and complex relics such as palaces, oceangoing ships, and so forth.



CHAPTER FIVE: THE UNDERWORLD

Turn about, turn about, O sleeper, turn about in this place which you do not know, but I know it…
— Coffin Text, spell 74

Attend to my words now, for I speak of my First Death, and my first journey to the Underworld, where my ba prepared for judgment; and I speak of my Rebirth, and my return to the lands of the living. Attend to my words, for I speak of many grave and secret things.

I was in my first life a priest of Atum, and I served in his temple at Iunu — now called Heliopolis according to the Greeks. I served my god and honored his rites faithfully and with righteousness. But I grew ill as a young man, and I died, and in my last fevered moments I saw men and women enter my bedchamber; these people I knew not, but I could see by their garb that they were priests of some sort, and I knew by their adornment that they venerated the mighty Isis. Seeing this sight, which I apprehended not, I passed into utter blackness.

When next I was aware, I saw things as through a clouded veil — in the distance there was light, and I saw the movement of many figures, their actions hazy in this penumbral darkness. My motions were restricted, as though I were covered in a membrane; and I knew not whether I was truly living or dead. I am in the Halls of the Dead, I questioned? Am I to be judged according to Maat? Or have I been judged already, and been found unworthy — and is my heart to be devoured? These things I questioned, and as I questioned them I felt the hands of many over my body, ripping and tearing; and finally that membranous skin which covered my body was shorn from me, and I could see myself in a columned structure not unlike the Temple of Ra. I stood surrounded by men and women with the heads of animals; I took these to be the gods of my land, but I soon saw their heads to be but finely crafted masks.

And over them all stood a magnificent figure, garbed in an ebon cowl, his face covered with a dark hood: And this I knew to be Anubis, who would guide me to my judgment. I was relieved, for I knew now that I might still be judged favorably and gain admittance to the Blessed Fields of A'aru, where I might rest in splendor for eternity.

But such was not to be. I heard my name called from a distance, and Anubis came, taking my hand; thinking myself to be taken before Osiris, I found myself instead in a reed boat. Anubis plied the dark waters, and we slowly drifted on into a mist.

I awoke again in my own body.

Had I merely dreamed this encounter? I wondered. But soon after I awoke, a stranger entered my chamber: He spoke of my experience as if it had happened to him. Thus did he welcome me into immortality, and he taught me the truth of things: Horus the Avenger, and Set, and the minions of Apophis.

I looked forward to many years of life, but my mentor seemed strangely sad. Never again would I visit the Halls of the Dead, he said — for we were forever forbidden access to them. Eternity with the gods was not to be our reward.

Mummies are creatures of two worlds: the land of the living and the land of the dead. As inhabitants of the latter world (called many things, including the Underworld) they possess characteristics similar to wraiths. They occupy the same territory and follow many of the same metaphysical rules — but there are striking differences between wraiths and mummies.

AFTERLIFE BELIEFS IN ANCIENT EGYPT

Egyptian beliefs in the Underworld varied through time, as did their interpretations of the spiritual topography of the Underworld, but one thing is certain — the ancient Egyptians had a very strong image of the afterlife, and in fact much of Egyptian culture was built upon preparation for the next life. The tombs and pyramids of ancient Egypt eloquently demonstrate the endeavors of the residents of Khem to build things of everlasting value not just for this life, but the next.

Ancient Egyptians were indeed thanatocentric, but this does not mean that they were grim and somber. Death was not the utter annihilation of existence — at least not for the virtuous — but merely the next stage of existence. Likewise, there was no true "hell" in the Egyptian afterlife. After death, the deceased was judged by Osiris (assisted by the 42 gods of Maat) — Anubis attended the judging, and the heart of the deceased was placed on a scale, along with a feather, the symbol of Maat. Thoth, meanwhile, recorded the result.

Should the scales perfectly balance, then the deceased had lived a life according to Maat, and was called one of the *maa kheru*, the "true of voice" — those of the *uabt* (pure heart). From there, the *maa kheru* dwelt in paradise, although the particular depiction of paradise varied with the era and cultic belief — some floated on the Lake of Flowers; for others, the Gardens of A'aru, the Eternal Fields, awaited.

Should there be an imbalance, the soul of the deceased was given to Amemait, the Devourer — a crocodile/lion/hippopotamus beast whose sole function was to eat the souls of Egyptians unfit for eternity.

MORTUARY RITUALS

Ancient Egyptians did more than merely expect an afterlife; they prepared for it. Thus developed the many mortuary rituals — acts designed to aid the deceased in the afterlife, from the construction of edifices to magical spells to mummification.

MUMMIFICATION

By mummification we refer not to the transformation of a mortal into one of the Reborn, but the basic physical act of embalming a corpse. (The very word "mummy" comes from the Persian term for pitch or bitumen, which was used in the embalming process.) Processes for mummification varied per era (and, again, cultic belief) — the process for cleansing, how the body cavities were filled, which organs (e.g., heart, genitals) were preserved in canopic jars, the wrapping of the body in linen (typically about 450 square yards of material was necessary), and so forth.

TOMBS

Egyptian architecture was very much a part of the funerary process, and the various tombs constructed over the centuries demonstrate this. From shallow graves to mastabas to the pyramids themselves, Egyptian monuments are testaments to the importance of the afterlife; they served as places for sacrifices and offerings and homes for the ka.

SPELLS

The deceased did not go into the afterlife empty-handed; many spells were employed to aid him in his travels. Among the earliest known spells are the Pyramid Texts — the hieroglyph markings on the walls of third-century B.C. pyramids. The Pyramid Texts acted as a sort of "road map" for the deceased — providing information on the Underworld, along with spells and incantations. Perhaps such success was only guaranteed for the nobility, for only later did similar spells become employed for commoners: the Coffin Texts, similar spells placed inside the coffins of common folk. Finally, the *Book of the Dead* — or more properly, the *Book of Coming Forth by Day* — was the most portable form of such spells, and exists in a number of rescensions. It was a papyrus collection of spells for transforming into various animals, passwords for navigating the various stages of the Underworld, and so forth.

DUAT – THE UNDERWORLD

The Restless Dead of Egypt found the Underworld — which they called Duat — an enigma.

The earliest Egyptian wraiths who found themselves trapped in the Underworld knew not what to make of their situation. Had they not been judged worthy of eternity? Or had they been judged worthy, and this dismal existence was in fact the eternity which awaited them? They wandered Duat aimlessly, searching for an answer to their questions.

NETER-KHERTET – THE EGYPTIAN SHADOWLANDS

The Egyptian Dead learned first of the Shadowlands (which they called Neter-khertet, or the "divine subterranean place"), the skein of death which passes over the land of the living. It is to the Shadowlands that they were confined — for they could observe the living lands, and even through force of will interact with them, but they were not truly part of them. As they traveled beyond the lands of Egypt to the lands of their neighboring nations, they learned that the Shroud between the two worlds was thinner in Egypt — perhaps prompting the accord and devotion with which Egyptians treated death, or perhaps caused by it.

The earliest Egyptian wraiths pondered the nature of their existence: Had they been judged according to Maat and been found wanting — or was this the joyous afterlife expected? But in time they learned more of their own nature, and of the Underworld, of the Shadowlands and of the roiling Tempest, and of the Dark Kingdoms built by the dead of other lands.

And they learned of Oblivion, the encroaching destruction that threatens to devour everything. Only the most worthy avoided its maw, but Oblivion was not unknown to the Dead of Egypt: For them it was Amemait, the Devourer.

ANPU

Among the oldest and wisest Egyptian Dead was Anpu, he who would be called Anubis. He took it upon himself to explore the Tempest and the many hidden places of the Underworld; he grew in both power and wisdom. For many years Anpu traveled, sometimes alone and sometimes with others. And he also took it upon himself to guide those Dead most in need, particularly the dead of his own lands. In time, he would join the cause of Charon and take the mantle of Ferryman; but this was before those days, and he still had much to learn.

OSIRIS AND AMENTI

Then arrived Osiris; and as he led in life, he chose to lead in death, and he declared himself Lord of the Underworld. For a century he reigned in Neter-khertet, attended by the Egyptian Dead — and even visited briefly by his son Horus, newly transformed into an immortal.

But eventually despair overtook him, for this was not the blessed Afterlife he had been promised. He heard from the foreign Dead and other travelers that beyond the Tempest lay lands of peace and tranquillity. Osiris set out with countless other Dead, in the hopes of finding the Blessed Fields of A'aru, and the exodus from the Egyptian Shadowlands began; few wraiths remained in Neter-khertet, choosing instead to seek out A'aru, and they left their homelands in search of Transcendence — sometimes singly, sometimes in groups. For centuries they wandered, finding nothing.

But in the dark sea of the Tempest, they found the land called Amenti; they came upon it already built, a solid fortress within the chaos of the Tempest, and looking very much like the Egypt of their life. Here, a broad, flowing river cut through rich fields; beyond the fields lay the arid desert, and in the distance were mountains and cliffs. It was as Egypt in microcosm, containing a little bit of the true land. Already some temples and palaces had been built, empty and awaiting habitation. And they took this land, claiming it for their own, convinced it had been built for them by the gods. And this land was hidden from other wraiths — though of course Anubis knew of it, for it was his way to know hidden things, and he sometimes brought wayward wraiths to Amenti.

Some still traveled on in search of A'aru, and they were never heard or seen from again.

THE FALL OF AN EMPIRE

Not all Egyptian wraiths abandoned their Shadowlands. Many of the more ancient wraiths remained, convinced that the dreams of A'aru were little but dreams; other, younger wraiths feared to venture into the Tempest in search of A'aru or Amenti.

The earliest Egyptian wraiths came from all stations and all classes. Few remained in the Underworld for long, often Transcending or joining Oblivion. Soon, though, it became clear that those who remained the longest in Neter-khertet were Egyptian nobility — not because of any virtue of their station, but because of the continued sacrifices which they received in the lands of the living.

The history of Neter-khertet mirrors the history of the Egyptian Skinlands; with each successive wave of invaders, foreign wraiths became part of the Egyptian Shadowlands — and it was not long before the most aggressive representatives attempted to seize control of Neter-khertet. From the Hyksos to the Persians and the Greeks, many factions struggled for supremacy in the Egyptian Shadowlands, but the wraiths of Khem proved superior, driving out the would-be conquerors. Other wraiths were allowed to exist within the boundaries of the Shadowlands of Egypt, but it was clear in whose spectral hands authority would lie.

But then the shadow of Stygia fell over Neter-khertet. The Egyptian wraiths could do little to withstand the might of Charon's forces. Anyhow, there were few Egyptian wraiths by this point — the others had Transcended, entered Oblivion, or simply left in search of Amenti or A'aru. The non-Egyptian wraiths who resided in Duat welcomed the advance of the Hierarchy, and soon the Shadowlands fell to the growing power of Stygia.

Now Neter-khertet is no more; all that remain of ancient Egypt are the tombs and pyramids built to honor and protect the dead. Egypt is now little more than an outpost for Stygia. The name Neter-khertet is all but forgotten, and the Shadowlands of Egypt are little different from the Shadowlands elsewhere, though the Veil remains somewhat thinner here, particularly around ancient places sacred to the dead. Some ancient Egyptian wraiths still remain in the Egyptian Shadowlands, but they are few, and desire little but their own company.

AMENTI – THE DARK KINGDOM OF SAND

I was traveling in a parched and terrible valley under the moon, and afar I saw it protruding uncannily above the sands as parts of a corpse may protrude from an ill-made grave. Fear spoke from the age-worn stones of this hoary survivor of the deluge, this great-grandmother of the eldest pyramid....

— H.P. Lovecraft, "The Nameless City"

Amenti is the last refuge of the Restless Dead of Ancient Egypt, found whole by Osiris and other wraiths seeking the Blessed Fields of A'aru. Its origin is a mystery. Many have sought the truths hidden beneath its sands, but with no success.

This land — called the Dark Kingdom of Sand by those wraiths who still see Egypt as little more than desert — has the appearance of endlessness, but this is phantasm. Amenti is cut through the middle by the River of Life, appearing here like a spectral mirror of the Nile. Those who traverse its waters too far in either direction find themselves approaching a dark storm, and they know this to be the way to the Tempest. On either side of this Nile lie lush fields and the cities of the Dead, and beyond them lie deserts and mountains; many of these wastes are still unexplored by the Dead, who care little for the ancient and foreboding terrain which surrounds Amenti. Beyond this periphery lies a great sandstorm — and therein lies again the Tempest.

As the living of Egypt built more tombs and further perpetuated the funerary rites, their devotion and belief provided the necessary Pathos for the Restless Dead of Amenti to fortify Amenti even further, adding palaces and temples in addition to those primeval places already found. Osiris claimed for himself the largest, seemingly most ancient structure as his own palace, and from here he reigned as the King of Amenti.

In time, Osiris learned how to hide Amenti so that none could find it who knew not already where it was — and this privacy afforded its survival after the rise of Stygia. Many Egyptian Dead met Oblivion in the Tempest as they fled the encroaching armies of Stygia, and others still — guided either by the wraiths of Amenti or even Anubis himself — found Amenti, and this became their refuge when Neter-khertet fell.

But the fall of Neter-khertet was not merely a military action: It was the result of Egypt's Quick slowly abandoning their mortuary practices. With this abandonment came the decline in Pathos necessary to fortify Amenti.

Today, Amenti itself is barely more than a ruin, fortified by what few bits of Pathos can be eked out in covert trips to the Shadowlands or through the ruins of ancient Egypt as they fell in the lands of the living. Amenti, believed built by the gods, now exists on stolen memories.

Osiris still reigns as king, but he is silent: He sits upon an ancient throne, eyes unblinking and staring vacantly ahead. He has been thus since the fall of Neter-khertet. His Corpus is inviolable — those who have attempted assault upon the Beautiful One have found all efforts mysteriously rebuffed. His condition is unfathomable to even the wisest Dead. In his stead rules a council of priests and generals, the most ancient and powerful of Egypt's Restless Dead.

Few Egyptian wraiths leave Amenti now, for it represents a safety unoffered elsewhere in the Underworld — but likewise it is a prison of their own choosing. Its population dwindles nonetheless, as some few wraiths depart Amenti seeking A'aru, while others fall into Oblivion or attain Transcendence. Few wraiths find Amenti unguided by one of its dwellers or Anubis, and its location is still jealously guarded; it is not easily found, even by those who believe they know its location.

THE REBORN AND THE UNDERWORLD

A mummy's first experience in the Underworld is as the experience of every other wraith: emerging in death, enveloped in a Caul, and either befriended or assaulted by forces nearby — until the magicks of the Rite draw the Dead back into her body.

Returning to the lands of the Dead is never the same as the first experience: At death, the mummy's ka becomes conscious, and the mummy's ba is greeted by Anubis; the Ferryman meets all those mummies created by the Great Rite, even the Cabiri and the Ishmaelites. (No one can say for certain whether he meets the Children of Apophis, but it is unlikely.)

Anubis then offers to take the ba to the destination of its choosing. Shemsu-heru almost always choose Amenti, where they spend most of their time; Ishmaelites and Cabiri tend to choose other locations of safe haven in the Underworld. The Reborn are the favored of Anubis, and some say that to endanger a Reborn is to risk his wrath; a foolish mummy who risks his own existence, on the other hand, has only himself to blame. At best, one can hope for Anubis' help — one does not make expectations of a Ferryman.

THE SHEMSU-HERU AND AMENTI

The Shemsu-heru live almost exclusively in Amenti while in the Underworld, although their needs may sometimes take them elsewhere. In Amenti they usually pursue their own studies and interests. A few Shemsu-heru attempt to preserve the safety of Amenti from the Hierarchy, while others take an interest in the politics of the Underworld.

In death, as in life, the Shemsu-heru are guided by Horus' words: They are to avoid, at all costs, feeding Amemait, or Oblivion; likewise, they must fight the forces of Apophis as they appear in the Underworld, from the ba-spirits of Bane Mummies to Malfeans and other wicked wraiths.

REBIRTH

Duat is at best a waystation for the Reborn, for theirs are not the lands of the dead. Mummies are not, truly speaking, wraiths; they are not capable of the same spiritual workings as wraiths, and they are only minimally capable of functioning in the Underworld. On the other hand, they are not locked in Duat, and they are free to return to the lands of the living. Both wraiths and mummies yearn for life again, but mummies are capable of achieving it.

A mummy — any mummy created by the Rite of Rebirth, whether Shemsu-heru or Cabiri — ready for Rebirth must enter the Tempest and call to Anubis, and then she must wait. Anubis always comes, but never immediately, and rarely soon — thus the mummy must fend for itself in the Tempest until Anubis arrives. (It is not uncommon for ba-spirits to call upon allies to protect them during this period, should the need arise.)

Sometimes a mummy will be tested before Anubis comes; plasmic creatures — often resembling, and even claiming to be, the gods and mythological creatures of ancient Khem — may challenge a waiting mummy to a duel or contest. Such a contest may be a riddle, a physical duel, or a debate, and it is never easy.

A mummy who fails the test knows that Anubis will not come this time, and must sacrifice a point of Ba to whichever entity issued the challenge (whether this Ba is usable is another matter entirely; regardless, the mummy loses one point of Ba and must come back later).

A mummy who passes the test is greeted by the arrival of Anubis on his reed boat. The two then travel down the River of Life, to a location only Anubis knows. Both ba and ka feel a sense of imminent union with the khat, and soon experience the ecstasy of reunion: Thus is the mummy Reborn.

BA ACCRUAL

The ba is the wraith-form of a mummy, but it is more than just that. It is the spiritual energy which a mummy uses to rejuvenate his dead body and sometimes even restore his wraith-form. Ba-energy is not easily found, and it can only be gained in the Underworld. And it is something which only a mummy can acquire; it is useless to other wraiths, for they are incapable of storing or using it.

Ba-energy cannot be sought like gold or precious gems. It comes of its own accord, and a mummy can sense its accumulation. Theories abound as to why mummies acquire ba-energy, and the exact processes, but even master metaphysicians are unable to understand the processes of ba-accrual fully; the Shemsu-heru believe it to be a gift of the gods, sometimes as a reward for virtuous behavior, while others believe that ba-spirits are simply batteries for their own unique energy type.

Typically, a mummy does not understand how ba-energy is accrued; she can simply tell whether she has gathered any, and whether she is expending any. There are a number of methods through which a mummy's Ba rating is increased. Most Reborn simply understand that a correspondence exists between activity in the Underworld and ba-accrual. Particularly valorous activities tend to "attract" more ba-energy, and most Reborn consider this enough evidence that ba-energy is given to them by the gods as a reward.

SYSTEM

Ba is earned in a fashion similar to experience points, and is awarded by the Storyteller as she awards experience at the end of each story:

• **One point — Wisdom**: If a mummy learns something significant from her experiences in the Underworld, the Storyteller may award the character another Ba point. Players should describe what their characters learned, and remember: Ancient beings do not learn things easily.

• **One point — Success**: A mummy who successfully undertakes some task of note gains a point of Ba. This is relative, of course, but the task should require significant effort.

• **One point — Heroism**: If a mummy risks himself —truly risks himself — for others, he gains a point of Ba. However, don't confuse stupidity with valor, and don't think that any mummy who endangers himself just to curry the favors of the gods will necessarily get what he wants.

• **One point — Duty**: A mummy who makes a personal sacrifice in order to honor an important duty (such as the Shemsu-heru upholding Maat) should gain a point of Ba.

• **One point — Natural Renewal:** Even the most lethargic of mummies will still gather Ba in the Underworld, but at a much slower rate. Mummies in the Underworld naturally develop a point of Ba every century or so, regardless of how active or inactive they are.

While this may seem like an exorbitant accrual rate, theoretically allowing a mummy to gather enough ba-energy to return to life after a few adventures, remember that ba-energy can also be lost in battle, and a truly active mummy will find his Ba rating fluctuating throughout a story.

A final note to remember: Ba points cannot be earned while the mummy is alive. Only the actions and experiences of a ba-spirit will earn Ba points.

Rebirth can be as easy or as difficult as a Storyteller decides. It is certainly a significant event, and should rarely be treated as a simple, matter-of-fact effect.

SYSTEMS

References to a mummy's "wraith-form" can be misleading, but remember this: A mummy who has died is not a wraith. There are certainly many similarities and common abilities — and a shared environment — but mummies simply are not wraiths.

One of the primary differences between mummies and wraiths is the division of the dead mummy's soul into two different elements — the ba and ka. Each retains part of the mummy's personality and sentience, but each aspect has different abilities and a different sphere of influence.

KA

The ka is that part of the mummy which remains in the Shadowlands, the spiritual terrain of the Underworld. Like wraiths, it can manifest itself in the Shadowlands; unlike wraiths, however, it has limited means of manifesting itself, and it is quite limited in the area in which it can act.

BASIC ABILITIES

The ka is bound to the Shadowlands in the vicinity of the khat, or the mummy's body. It can freely travel within 500 meters of the khat, unobstructed by walls or any other physical features, although magical effects may sometimes create obstacles.

However, the ka is an invisible, immaterial form. It cannot interact with the physical world without the expenditure of Ka points. Otherwise, the ka has all the Social and Mental Attributes of the living mummy, and can utilize any Mental Ability.

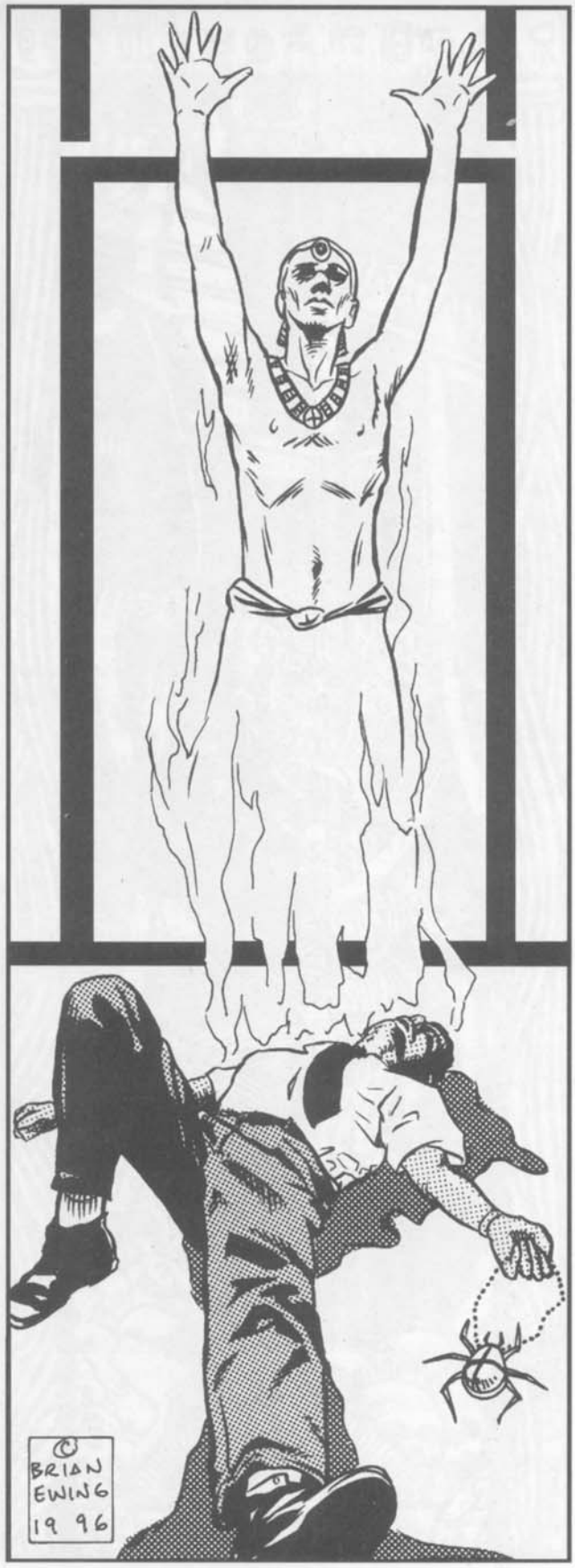
The ka-spirit is invisible to the mundane eye, but it can see and be seen by creatures able to see into the Shadowlands. However, the two are separated by a great rift: Unless the ka is corporeal (see below) it cannot be harmed. Likewise, it cannot cause harm.

Some Hekau magics are available to ka-spirits: See Chapter Four: Hekau, for more information.

SPECIAL ABILITIES

The ka is capable of performing certain extraordinary feats; however, each such feat has a cost in Ka points. The costs listed below are for effects of limited duration, typically one scene. By paying additional Ka points, the effects can be stretched out for longer periods of time.

• **Manifestation** (1 point) — The ka can manifest in the physical world, appearing as a luminescent, translucent form, with features resembling the mummy's living khat. The ka can appear naked, clothed, even armored, but there are no benefits to be gained from any variant.



A manifested ka can also speak, but only in fragments — the true intellect of the mummy resides in its ba form, separated from the ka. The ka can utter cryptic messages of limited articulation in this fashion.

• **Corporealizing** (1 point) — A manifested ka (one which is already visible) can also become semitangible for a scene.

When corporeal, the ka has the same Physical Abilities and Attributes as the living khat. However, these scores are somewhat limited by the mummy's Ka rating — Physical Attribute and Ability scores cannot exceed the mummy's Ka score.

Even when corporeal, the ka-spirit is partially ethereal, and this quality helps to protect it from harm. A corporeal ka is invulnerable to most attacks, which simply pass right through it. It is, however, vulnerable to magickal or supernatural attacks which would normally inflict aggravated damage on a supernatural creature. Likewise, certain talismans and other magical items which are designed to affect spiritual creatures will harm a ka-spirit.

All such attacks cause the loss of Ka points. For each Health Level that would normally be lost to such an attack, the ka-spirit loses a point of Ka. If it loses all Ka points in the process, it discorporates.

Ka-spirits that become corporeal may make any sort of physical attack (as limited by the Ka score); they can pick up weapons and use them, strike opponents, etc. Ushabti weapons — those weapons created for use in the Underworld — manifest along with the ka-spirit, and can be used for damage as well.

• **Travel** (1 point) — A mummy's ka normally remains trapped in the vicinity of the khat; in the case of a dismembered khat, the ka remains near the heart (or its remains). A mummy can journey beyond these confines, however, traveling the expanses of the Shadowlands.

The ka can travel for a full day (e.g., from dusk to dusk) with the expenditure of one Ka point. However, if the ka is outside its natural domain at the end of a day's travel, it must pay additional Ka points — however much is necessary to travel the distance. If the ka has no more stored Ka points, then by the end of the day the stranded ka begins discorporating.

• **Rejuvenation** (no cost) — The ka can channel Ba points into the khat. Ba-energy is gathered and stored by ba-spirits, who use it to heal the khat; but since ba-spirits cannot enter the Shadowlands, they must channel this energy to the ka. There is no danger of the transferred energy being lost or stolen; the two aspects of the soul are safely linked. However, the ka must be within the vicinity of the khat (i.e., not traveling beyond its natural domain), and the ka can perform no other actions when receiving and transferring the Ba points into the khat. One point of Ba may be thus transferred per round.

A TALE OF TWO SPIRITS

The ka and ba are independent spirits, each with its own area of activity and duties to attend to. Yet each retains the personality of the mummy, and the two are believed to rejoin upon the mummy's Rebirth. How is this playable?

For starters, do not think of either ba or ka as inferior or superior to each other. This is not a matter of a full-character/half-character. Just remember to play them true to their concerns. The sole motivation of the ka, its driving instinct, is to protect the khat from harm, if necessary gather a dismembered khat's separate pieces, and seek revenge on any who would desecrate the khat or its resting place. The ba's duty is to regain the energy necessary to rejuvenate the khat; this is not easy, however, and may sometimes require miscellaneous "quests" or tasks in the Underworld.

If you play the duties, then managing two divisions of the same personality should be manageable. But no one said it would be easy — especially if both ba and ka suddenly become involved in hectic activity at the same time.

MULTITASKING

What happens when both ba and ka must draw upon the same resources? It all depends.

Attributes and Abilities are not resources *per se*. Both ba-spirit and ka-spirit may be engaged in combat at the same time, and both can use the mummy's combat Abilities with impunity.

Both ba and ka can cast certain types of magic, and each may even cast a spell at the exact same moment of "real time." Each may even draw upon Sekhem simultaneously, but they will be drawing from the same pool: Sekhem is a Trait shared between the two spirits, and both ba and ka using Hekau at the same time may find their common Sekhem pool quickly depleted.

The only Trait that cannot be multitasked is Willpower. Willpower is the essence of a person's drive and motivation. Only one "facet" of a mummy may utilize Willpower at any give time.

DISCORPORATION

A ka-spirit must be fueled by Ka points; without them, the spirit begins to fade, or discorporate. Until the mummy's Ka rating is replenished, its ka-spirit is ineffectual: It exists in stasis, unable to perceive the world and certainly unable to affect it.

REPLENISHMENT

There are a number of ways to renew a mummy's Ka rating:

• **Transferal** — A ba-spirit can discern when the ka is without energy, and can siphon off some of its own energy to replenish the ailing ka. It costs one Ba point to renew one Ka point.

• **Natural Renewal** — Ka-energy renews itself naturally, at the rate of one point of Ka every 10 days. An inactive ka-spirit, with only one point of Ka, will have its Ka rating fully restored in 100 days.

• **Sacrifice** — Those in the land of the living may make offerings of food and drink. Once per year, an individual may leave a sacrifice of food and drink (typically enough for one full meal) at the tomb of a mummy. This is not quite as easy as leaving milk and cookies for Santa Claus, though: The one making the sacrifice must truly believe in the merit of her act. The sacrifice must be left in the vicinity of the ka.

In order to make a successful offering to a ka-spirit, the one leaving the sacrifice must make a successful Willpower roll (difficulty 6), thereby replenishing one Ka point per success. A failed roll simply means that the offering does not convey the true weight of the sacrificer's conviction.

A botched roll, however, is more disastrous: The sacrifice actually enrages the ka, precipitating a scene of frenzied activity during which the ka-spirit manifests and corporealizes itself, and attempts to attack the sacrificer. This lasts for only a scene, and the individual making the sacrifice is not likely to suffer great damage — other than genuine terror. However, it practically ensures that the believer will no longer return to make further sacrifices, believing himself to be inferior and/or the deceased to be dangerous and vengeful. This frenzy also costs the ka-spirit two Ka points and causes the ka to risk discorporation.

• **Magic** — In addition to the above processes, some magical procedures may store or renew Ka points at faster rates. See Chapter Four: Hekau for more information on such spells.

BA

While the ka is the earthly double of the deceased, the ba is that portion of the soul which travels the remainder of the Underworld The ba can only travel to the Shadowlands when the time comes to rejuvenate the body — and even then it does so with great difficulty. The ba's roaming grounds are all those other places of the Underworld which are not part of the Shadowlands — from the Tempest to the Far Shores to Stygia to any of the innumerable coves of the River of Death.

The ba of a mummy appears little different from other "typical" wraiths, but does emit a faintly luminescent sheen; this sheen strengthens as a mummy's Ba score is increased, but only in that it becomes more noticeable — it is hardly overpowering. Otherwise, a ba's Attributes and Abilities mirror those of the khat, with exceptions (particularly Corpus Levels) noted below.

A mummy's appearance in the Underworld is also determined by his Humanity rating. The higher his score, the more human he appears; the lower his score, the closer he is to being overtaken by his khaibit, and the more twisted he appears.

BASIC ABILITIES

The ba possesses certain innate powers that allow it to survive in the Underworld.

The ba form naturally duplicates the Abilities and Attributes of the khat while in the Underworld; thus, a mummy can use all of her natural Skills, Talents, and Knowledges as a ba. In this, mummies are no different from wraiths. The "Health" of a ba is obviously handled differently from that of a khat; this is discussed further on.

SPECIAL ABILITIES

Ba-spirits cannot learn Arcanoi; these spiritual arts/crafts are solely in the purview of the true Dead. Mummies are still able to interact with wraiths — and combat them if necessary — through use of their basic abilities and Hekau (as applicable).

Arcanoi

Ba-spirits are immune to some Arcanoi, but fully susceptible to the effects of others:

• **Argos** — Bas can benefit (or suffer) from the effects of a wraith using Argos.

• **Castigate** — Bas do not experience the same fluid dynamism with their khaibits that wraiths do with their Shadows, and so are immune to this Arcanos.

• **Embody** — Bas cannot enter the Shadowlands or the Skinlands; the range of these experiences is limited to the mummy's ka. (Of course, there is always Rebirth, too.) This Arcanos is pointless for them.

• **Fatalism** — This Arcanos can be used in conjunction with ba-spirits.

• **Keening** — Bas can feel the effect of this Arcanos.

• **Moliate** — A wraith can use this Arcanos to Sculpt or Rend a ba-spirit.

• **Puppetry** — Bas cannot Skinride a mortal; likewise, a living mummy is immune to this Arcanos.

• **Usury** — This Arcanos can be used on a ba-spirit.

These rules may appear to place severe limits on the abilities of mummies in the Underworld, but mummies can practice some Hekau paths in ba-form; they are not helpless.

Passions

Although a mummy's ba is quite capable of feeling emotions — as much as its Humanity score allows — Pathos and Angst are beyond a ba-spirit's natural experience.

CORPUS

The seven Health Levels of a living mummy in essence become seven Corpus Levels. As with wraiths, the Corpus is a combination of spiritual healthiness and physical tangibility (within the Underworld). The stronger a mummy's Corpus, the more whole he seems. Wraiths naturally have more Corpus than do mummies, but this is not the true disadvantage it seems, for mummies and wraiths regain Corpus at different rates and under different conditions.

• **Aggravated damage** — Several Arcanoi, as well as Stygian steel (a special metal found in the Underworld), can cause more serious damage. The loss of Corpus due to aggravated damage can be healed through the expenditure of Ba — one point per damage level.

• **Renewal** — A mummy's Corpus automatically renews itself at the rate of one level per day, unless the damage is aggravated.

• **Rejuvenation** — Mummies can automatically heal normal damage to their Corpora by expending Ba. One point of Ba automatically restores all Corpus levels unless lost due to aggravated damage.

• **Slumber** — Ba-spirits can Slumber, just like wraiths, and in so doing may heal themselves of wounds. After the mummy Slumbers for eight hours, the player rolls the character's Stamina (difficulty 9) — as modified by any extant applicable Hekau which can raise Attributes — and the character heals one level of nonaggravated damage per success.

THE WITHERING

Utter destruction is almost impossible for a mummy. In living form, should a mummy's khat be destroyed, she may still exist almost indefinitely in the dual roles of ba- and ka-spirits. A ka-spirit, when destroyed, can be reformed with Ba points.

It is equally difficult to destroy a ba-spirit — when all Corpus is gone, the ba-spirit is automatically rejuvenated at the cost of one Ba point. Even when all a mummy's Corpus has been decimated and all her Ba depleted, she still exists as a hollow shell of a being, intangible and fleeting, barely able to hold onto reality itself. This shell then starts to slowly Wither and fade into seeming nothingness.

The Withering is never the end of a ba-spirit; inevitably it rejuvenates, weak and infirm (with one point of Ba and Corpus), somewhere in the Tempest — there to find Anubis waiting for her, to take her to the safety of Amenti, that she might recover. But the Withering is hardly an immediate process; a ba-spirit which has completely dissipated may not reform for over a century.

No mummy who has ever Withered can truly say what happens to his spirit during this time. A Withered mummy's ka also disappears during this time, and there is no consciousness whatsoever during this period; Underworld thanatologists are at an utter loss as to what happens to the mummy. Only Anubis might know for sure — if at all — and no answers are forthcoming.

THE KHAIBIT

A mummy's Shadow, or khaibit, is more or less locked within the mummy's Psyche, and is overridden by the ba-spirit. However, a mummy who has lost all Humanity becomes a twisted, hollow thing in the Underworld. Upon death, the khaibit replaces the ba to full effect (including the uses of Ba points). Mummies generally call all such creatures khaibits, and a khaibit is immediately discernible by virtue of its dark twisted form (unless Moliated into something more easily overlooked).

There are tales among the Reborn that certain particularly despicable khaibits might, upon Rebirth, transform into things approximating Bane Mummies — but these legends have yet to be proven.

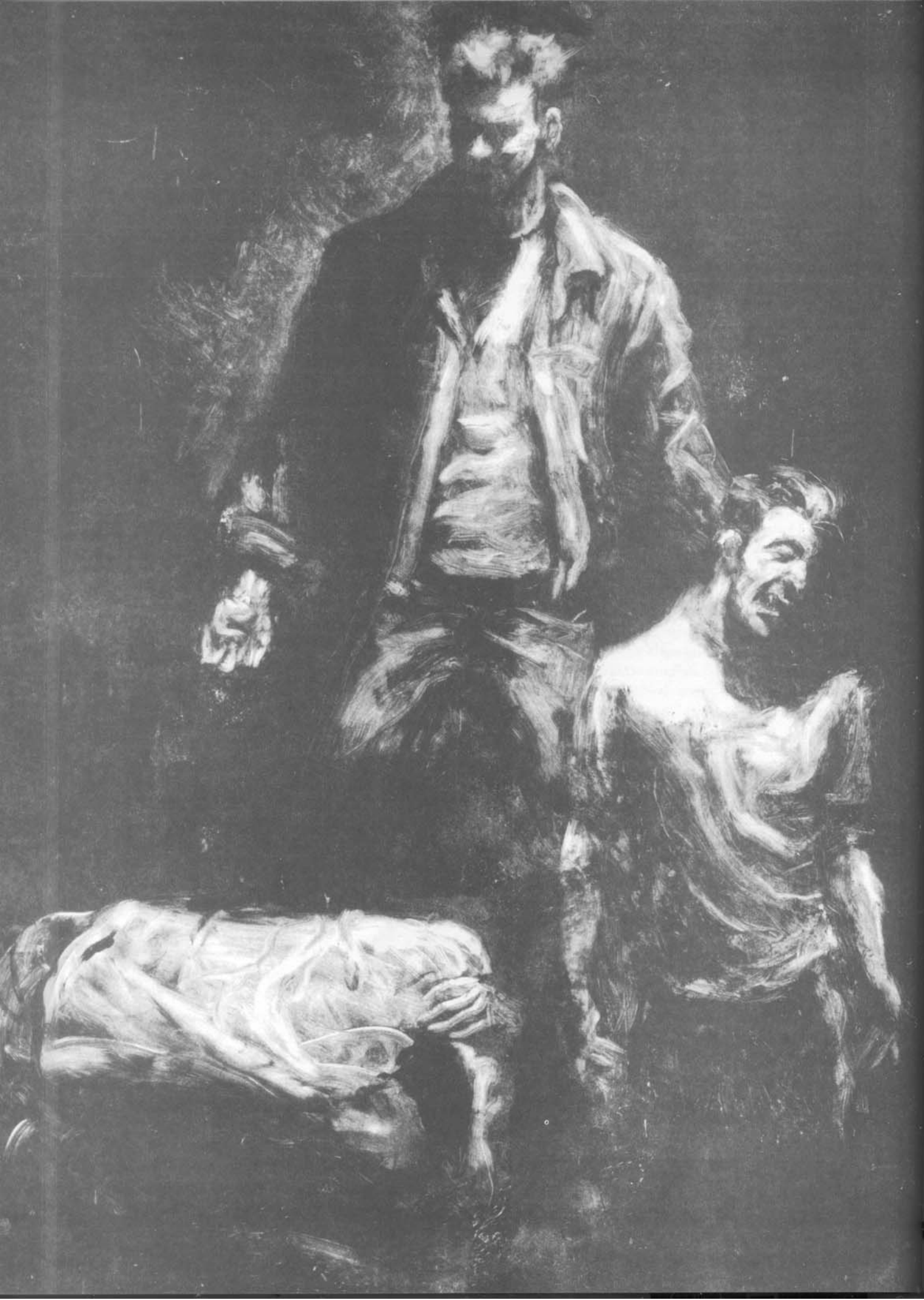
UBERMUMMY

Face it: Mummies are pretty much impossible to get rid of. Nuke their khat, and they get to carry on in the Underworld. Throw them into danger after danger, and they just keep coming back — even from seeming Oblivion. It just doesn't seem fair, does it?

If you're worried about balance, don't be. Mummies can heal their Corpora more easily than wraiths can, but they also have less Corpus to heal. Furthermore, Pathos — the spiritual "fuel" of a wraith — is considerably easier to replenish than Ba is. Mummies who endanger themselves too often will find themselves drawing upon Ba to heal themselves — and this very same Ba is necessary to rejuvenate the dead khat, thereby forestalling resurrection.

So don't think that your mummy is hell on wheels; he can be slowed down just like any other character, and put out of commission storywise quite easily. A Storyteller who wants to avoid Underworld chronicles might just say that your dead mummy character is out of the story for a few centuries, and that it is time to create a new (more careful) character. Likewise, a ba who throws itself into danger can face the Withering — a time period completely in the hands of the Storyteller.

And remember — many mummies see immortality as a curse. There is almost no escape from immortality; only the most powerful magics can truly destroy a mummy, and few individuals have the means of performing such feats.



CHAPTER SIX: THE MANY FACES OF REBIRTH

But, Father, can it be that any souls
would ever leave their dwelling here to go
beneath the sky of earth, and once again
take on their sluggish bodies? Are they madmen?
Why this wild longing for the light of earth?
—Virgil, *The Aeneid*, VI: 948 – 952

No one can accurately quantify the exact number of Reborn. Horus counts the Shemsu-heru at 42, while the total number of mummies created by the Great Rite (or its variants) may be upward of 100. No census has ever been attempted, nor could such succeed, to be frank. And this does not at all factor in the number of "Others," the many Reborn of other cultures.

Part of the difficulty in establishing a "mummy census" drives from the reluctance of some Reborn to participate in any such measure — some mummies prefer to live in quiet eternity, separated from the activities of their immortal kin. Some mummies, however, even the more reclusive ones, are still quite well known and are considered among the leaders of mummy society at large.

TEMPLATES

As in other Storyteller game products, the character templates presented here allow players — or Storytellers — to generate a character quickly and easily. To make a finished character from a template, you just need to spend your 30 freebie points, pick starting spells, and acquire Merits and Flaws if they are used in your chronicle.

If you use these templates, you can also adjust scores as you see fit; don't feel constrained by what has already been created if tinkering with the characters will make them more playable or interesting.

HORUS

AVENGER OF HIS FATHER

The origin of Horus has already been documented, along with many of his earlier activities. After he called the Diaspora, he wandered across Europe, witnessing the fall of the Roman Empire and the rise of the various European nations. He stayed for many years in Rome, Constantinople and London — spending much of the Dark Ages in the Underworld — as well as the post-Renaissance years in Prague, Vienna, and Paris. Finally he settled in Geneva, Switzerland, where he remains to this day.

In spite of his reputation, little can be said with certainty about Horus. Myths and legends state that even before his Rebirth, he was strong of will and sinew, and powerful in the ways of magic; the blood of the gods runs through his veins, and he is the remnant of a long-gone age. He has certainly only become more powerful over the ages. Even a Methuselah would be reluctant to challenge Horus directly.

Over the centuries, Horus became content to let his viziers handle many of the duties of administrating the Shemsu-heru, while he pursued his private studies and inquiries, concentrating his own efforts on the Jyhad. After his most recent Rebirth, however, his vigor has certainly increased, and he seems to be moving feverishly toward some fast-approaching conflict; whether his latest travels in Duat have given him some prophetic vision cannot be guessed, but his closest advisors have begun to worry. Either the final battle with Apophis is approaching, or their god has gone mad.

Horus is, quite simply, striking. He is princeling and god-man, and he looks it: Strikingly handsome, tall and broad-shouldered, he cannot help but attract attention. He is always in finely tailored clothes, as befits royalty; a simple black eyepatch covers his missing eye, the physical scar left from his 6,000-year-old battle with Set. Even with one eye covered, he has a penetrating gaze; some say that when he looks at you he is reading your soul.

TJEHENU

THE BOY MUMMY

Most mummies were given immortality sometime during their young adulthood. Tjehenu, however, was Reborn at age 14, giving him the unfortunate appellation of the Boy Mummy.

Tjehenu was originally Libyan, but came to Khem as a child during Egypt's Old Kingdom — part of the Libyan royal family, he was brought as tribute by the pharaoh Sahure. Tjehenu was too young to understand the reason of his exile, and he grew up in the Egyptian court, adopting Egyptian customs and beliefs. Thus he came to acknowledge the supremacy of Ra and the belief in Maat. A court magician, actually the High Priest of the Cult of Isis, saw in the youth an enormous potential to work magic — true magick, or Rahekau, not the paltry cantrips of most magicians. He began tutoring Tjehenu in the ways of magick, and foresaw a bright destiny for the child.

Smallpox struck the youth at age 14. His mentor used his own magicks to try to heal Tjehenu, but some illnesses root themselves deeply into the soul of the afflicted, and even magick cannot cure this. As the youth's life faded, his mentor evoked the Great Rite and gave him immortality.

Tjehenu was immediately taken into the custody of Horus and the Shemsu-heru, where he was instructed in the tenets of Horus' crusade. For years he served Horus, while also advancing his own magical skills; although he could no longer work true magick, he still proved himself a master of Hekau. In time, he cared less for Horus' agenda than for his own studies.

Now he is only nominally a member of the Shemsu-heru; he still pays heed to the word of Horus, and has come to aid him on occasion, but it is clear that Tjehenu is solely concerned with his own esoteric studies. He has become more secretive of late, returning to Cairo to continue his studies — his obsession is on the verge of desperation, and few of the Shemsu-heru trust him fully, intimating at pacts with dark forces in exchange for greater power.

NEITH

Neith made a name for herself as a young member of the Cult of Isis, and proved her worth in battle against the Followers of Set many times: It was apparent to all that she would inevitably be chosen for immortality. There were few Shemsu-heru, and a warrior of her stature was greeted as a boon to Horus' cause.

Unfortunately, she did more than just distinguish herself on the field of battle; she also extinguished herself there, taken down by the venomous blade of one of Set's mortal followers. Thankfully, Set's forces were dispatched quickly, and the Cult transported Neith's body to safety, where a hurried and prayer-filled Great Rite was performed in the hopes of preserving the soul of this great warrior. The legends state that Ra answered their prayers that day, for Neith's soul returned to a fully healed body, adding one more warrior to Horus' crusade.

Neith is one of the Shemsu-heru's greatest warriors, and stands out as a rarity; few female Reborn were chosen for their skill at arms. She has spent thousands of years perfecting warcraft. Neith is fully conversant in unarmed combat, having studied varieties of martial arts from across the globe, and her mastery of the weapons of antiquity is almost without peer. The techniques of modern warfare also constitute an integral part of her repertoire.

Unfortunately, the centuries have eroded Neith's zest for life: She is little more than an engine of destruction, living — if it can be called that — only for the kill. A truly terrible battle brings out a glimmer of interest in Neith. But the ending is inevitably the same: She walks away from the battle, triumphant but cold, unable to savor the sweetness of her victory. Some of her critics charge that the one battle Neith will lose will be for her humanity; in the Underworld, her ba is a dark and bloodthirsty thing, her khaibit uncomfortably close to the surface.

In spite of these criticisms, Horus relies upon Neith as his advisor, companion and, some say, assassin. She is rarely seen away from Horus, but when she is, the Shemsu-heru shudder and expect trouble — death is in the air.

a·s

ARCHAEOLOGIST

Quote: *I agree, this is very similar to a 14th-dynasty scarab, but read the inscription again. That's a quote from a hymn to Ra that wasn't composed until 800 years later. So far as the style of the carving goes, I'd say the artisan saw a 14th-dynasty scarab — probably looted from a tomb — liked the look of it, and copied it. Then sold it to a European. This is a hundred years old at most.*

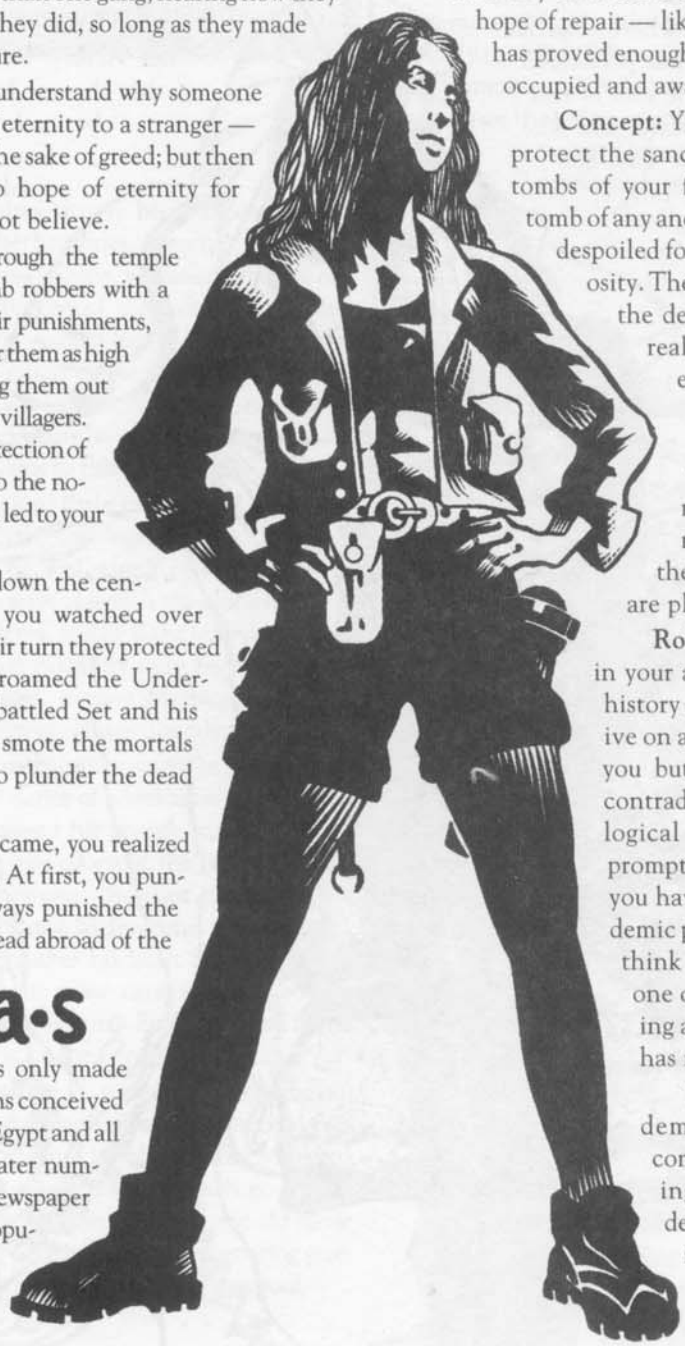
Prelude: Even during your first life, tombs were looted and mummies desecrated. Royal and noble tombs were the most vulnerable, for they contained more valuables, but almost no one was safe from tomb robbers. As a priestess, you observed the trials of more than one gang, hearing how they thought nothing of what they did, so long as they made a profit and avoided capture.

At first you couldn't understand why someone would deny the chance of eternity to a stranger — not even an enemy — for the sake of greed; but then you realized they had no hope of eternity for themselves, for they did not believe.

As you progressed through the temple hierarchy, you pursued tomb robbers with a passion, first witnessing their punishments, then sitting in judgment over them as high priestess, and finally hunting them out yourself with the aid of pious villagers. It was, in part, your fierce protection of the dead that brought you to the notice of the Shemsu-heru, and led to your joining the greater struggle.

And so it continued down the centuries. While you lived, you watched over those who slept, and in their turn they protected your khat while your ba roamed the Underworld. As fiercely as you battled Set and his abominations, so also you smote the mortals who dared in their greed to plunder the dead and violate their tombs.

When the Europeans came, you realized that things were changing. At first, you punished them as you had always punished the greedy *fellahin*. Rumors spread abroad of the Curse of the Pharaohs, striking down those who disturbed the old tombs. But ironically, this only made things worse. The Europeans conceived a romantic obsession with Egypt and all its works, and came in greater numbers, fed by sensational newspaper reports and overwrought popular novels. You needed a different approach.



To find their weaknesses, you became one of them. Infiltrating the Cairo social season at the turn of the century, you quickly became the toast of this new science of Egyptology, for your memories were far superior to the poor scholarship of the day. Over many decades, and under a variety of names, you helped to turn the mania for collecting objects into a genuine respect for the culture that made them, and also managed to divert expeditions away from certain areas where the dead yet lay undisturbed.

You made sure that Tutankhamun was the last of the pharaohs to be outraged in this way, and the occasional discovery of a tomb despoiled in antiquity beyond hope of repair — like that of the sons of Ramses — has proved enough to keep archaeological minds occupied and away from greater mischief.

Concept: You are driven by your desire to protect the sanctity of the tomb, not just the tombs of your fellow Shemsu-heru, but any tomb of any ancient Egyptian which might be despoiled for greed or archaeological curiosity. The tomb and its contents provide the dead with a safe passage to the realm of Osiris, and any interference could plunge the soul of the tomb's occupant into undeserved torment. You use your knowledge and your memories to throw crumbs to modern scholars, distracting them from those intact tombs you are pledged to protect.

Roleplaying Hints: Be assertive in your approach to ancient Egyptian history and archaeology, and dismissive on all other topics, which interest you but little. Do not be afraid to contradict accepted current archaeological thinking if your memories prompt you to do so, for that is how you have achieved your current academic position. At times, you need to think quickly in order to back up one of your memories without giving away your true nature, but this has not yet been a problem.

Equipment: Library of academic publications, laptop computer, surveying and excavating equipment, camping and desert survival gear, 30-03 hunting rifle, Desert Eagle, machete, Land Rover 4 x 4

Mummy: The Second Edition

CURRENT NAME:
KNOWN NAME:
TRUE NAME:

CONCEPT: *Archaeologist*
NATURE: *Fanatic*
DEMEANOR: *Director*

OCCUPATION: *Priestess*
YEAR OF BIRTH:
FIRST DEATH:

ATTRIBUTES

PHYSICAL

Strength ●●OOO
Dexterity ●●OOO
Stamina ●●OOO

SOCIAL

Charisma ●●●OO
Manipulation ●●●OO
Appearance ●●OOO

MENTAL

Perception ●●●OO
Intelligence ●●●OO
Wits ●●●●O

ABILITIES

TALENTS

Alertness ●●●OO
Athletics OOOOO
Awareness ●OOOO
Brawl ●OOOO
Dodge ●OOOO
Empathy ●OOOO
Expression ●OOOO
Intimidation ●●●OO
Streetwise ●OOOO
Subterfuge ●●●OO

SKILLS

Drive ●OOOO
Etiquette ●OOOO
Firearms ●OOOO
Leadership OOOOO
Meditation ●OOOO
Melee ●OOOO
Performance OOOOO
Security ●●OOO
Stealth ●OOOO
Survival ●●OOO

KNOWLEDGES

Computer ●OOOO
Cosmology ●OOOO
Enigmas ●OOOO
Finance OOOOO
Investigation ●OOOO
Law OOOOO
Linguistics ●OOOO
Medicine OOOOO
Occult ●OOOO
Science ●OOOO

ADVANTAGES

HEKAU PATHS

Alchemy OOOOO
Amulets ●OOOO
Celestial ●OOOO
Necromancy ●OOOO
Ren-hekau ●OOOO
Ushabti OOOOO

BACKGROUNDS

Contacts ●●OOO
Influence (Egyptology) ●●OOO
Resources ●OOOO
Status ●OOOO
_____ OOOOO
_____ OOOOO

VIRTUES

Memory ●●●●O
Integrity ●●●●O
Joy ●●OOO

OTHER TRAITS

Archaeology ●●●●O
History ●●●OO
Spirit lore ●OOOO
Thanatology ●●OOO
Theology ●●●OO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO

WILLPOWER

● ● ● ● ● ● O O O O
❑ ❑ ❑ ❑ ❑ ❑ ❑ ❑ ❑ ❑

HUMANITY

● ● ● ● ● ● ● ● O O

SEKHEM

● ● ● O O O O O O O

BA

● ● ● ● O O O O O O

KA

● ● ● ● ● O O O O O

HEALTH

Bruised ❑
Hurt (-1) ❑
Injured (-1) ❑
Wounded (-2) ❑
Mauled (-2) ❑
Crippled (-5) ❑
Incapacitated ❑

EXPERIENCE

❑

Attributes:(7/5/3) Abilities:(20/15/10) Hekau:3+1 free Background:6 Virtues:7 Freebie Points:30

VAMPIRE IMPERSONATOR

Quote: *You may find this difficult to believe, but there are some things more important than petty clan politics. The continued existence of the Kindred, for instance — or for that matter, the continued existence of the world. As you know it, that is.*

Prelude: Even before your First Death, war and killing were second nature to you. You followed your family business like everyone else in Egypt — except that your family was a family of assassins. Your personal charm and artistic talents made you all the better at your craft, for they disarmed suspicion and made your target less watchful.

In your way, like your ancestors before you, you decided the succession to the throne and the fortunes of noble houses and merchant families. Sometimes you arranged for the sudden death of the ruler on behalf of a jealous younger brother; sometimes you removed the younger brother before he could do any harm. Of course, these sibling rivalries were as nothing compared to the brotherly dispute that led to the battle you currently wage.

The Kindred, as they call themselves, played as much of a role as the Shemsu-heru. Some of them continue to do so, though most of the older ones are gone now, and those who remain are paranoid recluses more fearful of each other than of Horus or Set. They have descendants, though, and pawns, as they always have, and some are still active in the struggle for Maat, though few of them know it. Vampires are so addicted to lies, plots and mysteries that they are almost incapable of speaking truth to each other.

Be that as it may, these Kindred needed watching, and from time to time it has been necessary that one of them should disappear. That is how you serve Horus; the abilities that once made and unmade kings now serve a greater cause as you live and move among the bloodsuckers, accepted as one of them and able to survive their poisonous society, striking at will and remaining unsuspected.

Concept: You were a skilled assassin in your first life, and now you work in deep cover among the Kindred, relaying information to the Shemsu-heru and arranging the occasional removal of a vampire who threatens the cause. You have little trouble in pinning the blame for these sudden disappearances on the endless intrigues, feuds and power struggles to which vampires are so prone.

Roleplaying Hints: Remain calm and self-assured at all times, and never give anything away about yourself — among vampires, no one will see this as unusual. You are knowledgeable about the Kindred and their feuds, and sprinkle your conversation casually with Kindred argot. Never reveal your allegiances, and stay aloof from close friendships. Try to leave everyone you meet with the feeling that you are older and more powerful than they are — after all, it's the truth.

Equipment: Designer wardrobe, large uptown house, black Jaguar XJS, lockpicks, stiletto, blowgun and darts, Walther PPK with hollowpoint and incendiary ammunition and silencer, stakes

Mummy: The Second Edition

CURRENT NAME:
KNOWN NAME:
TRUE NAME:

CONCEPT: *Spy*
NATURE: *Survivor*
DEMEANOR: *Loner*

OCCUPATION: *Assassin*
YEAR OF BIRTH:
FIRST DEATH:

ATTRIBUTES

PHYSICAL

Strength ●●●OO
Dexterity ●●●●O
Stamina ●●●OO

SOCIAL

Charisma ●OOOO
Manipulation ●●●OO
Appearance ●●OOO

MENTAL

Perception ●●OOO
Intelligence ●●●OO
Wits ●●●OO

ABILITIES

TALENTS

Alertness ●●●OO
Athletics ●●OOO
Awareness OOOOO
Brawl ●●OOO
Dodge ●●OOO
Empathy OOOOO
Expression OOOOO
Intimidation ●●OOO
Streetwise ●OOOO
Subterfuge ●●●OO

SKILLS

Drive ●●OOO
Etiquette ●●OOO
Firearms ●●●●O
Leadership ●OOOO
Meditation ●OOOO
Melee ●●●●O
Performance OOOOO
Security ●●●OO
Stealth ●●●OO
Survival OOOOO

KNOWLEDGES

Computer ●OOOO
Cosmology ●OOOO
Enigmas ●OOOO
Finance OOOOO
Investigation ●●●OO
Law OOOOO
Linguistics ●OOOO
Medicine ●OOOO
Occult ●●OOO
Science OOOOO

ADVANTAGES

HEKAU PATHS

Alchemy ●OOOO
Amulets ●OOOO
Celestial OOOOO
Necromancy ●OOOO
Ren-hekau ●OOOO
Ushabti OOOOO

BACKGROUNDS

Contacts (Kindred) ●●OOO
Influence (Kindred) ●●OOO
Resources ●●OOO
_____ OOOOO
_____ OOOOO
_____ OOOOO

VIRTUES

Memory ●●●●O
Integrity ●●●OO
Joy ●●●OO

OTHER TRAITS

Kindred Lore ●●●OO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO

WILLPOWER

● ● ● ● ● ● O O O O
❑ ❑ ❑ ❑ ❑ ❑ ❑ ❑ ❑ ❑

HUMANITY

● ● ● ● ● ● ● O O O

SEKHEM

● ● ● O O O O O O O

BA

● ● ● ● ● ● O O O O

KA

● ● ● ● ● O O O O O

HEALTH

Bruised ❑
Hurt (-1) ❑
Injured (-1) ❑
Wounded (-2) ❑
Mauled (-2) ❑
Crippled (-5) ❑
Incapacitated ❑

EXPERIENCE

❑

Attributes:(7/5/3) Abilities:(20/15/10) Hekau:3+1 free Background:6 Virtues:7 Freebie Points:30

GAROU-FRIEND

Quote: *We have lived thousands of years, and watched our world crumble around us. You want to fight Apophis? Follow me — I'll show you where the real battle is.*

Prelude: You were a loyal soldier with few aspirations or motivations other than serving the pharaoh — but something in your words and deeds stood out, and in time you were granted immortality, the better to take the battle for your country's welfare to a higher battlefield.

At first the new playing field seemed easy: You were immortal, and your enemies, no matter how long-lived or hard to kill, were not. But you eventually learned more about the horrors of Apophis, and the battle for Maat took on a much more compelling nature for you.

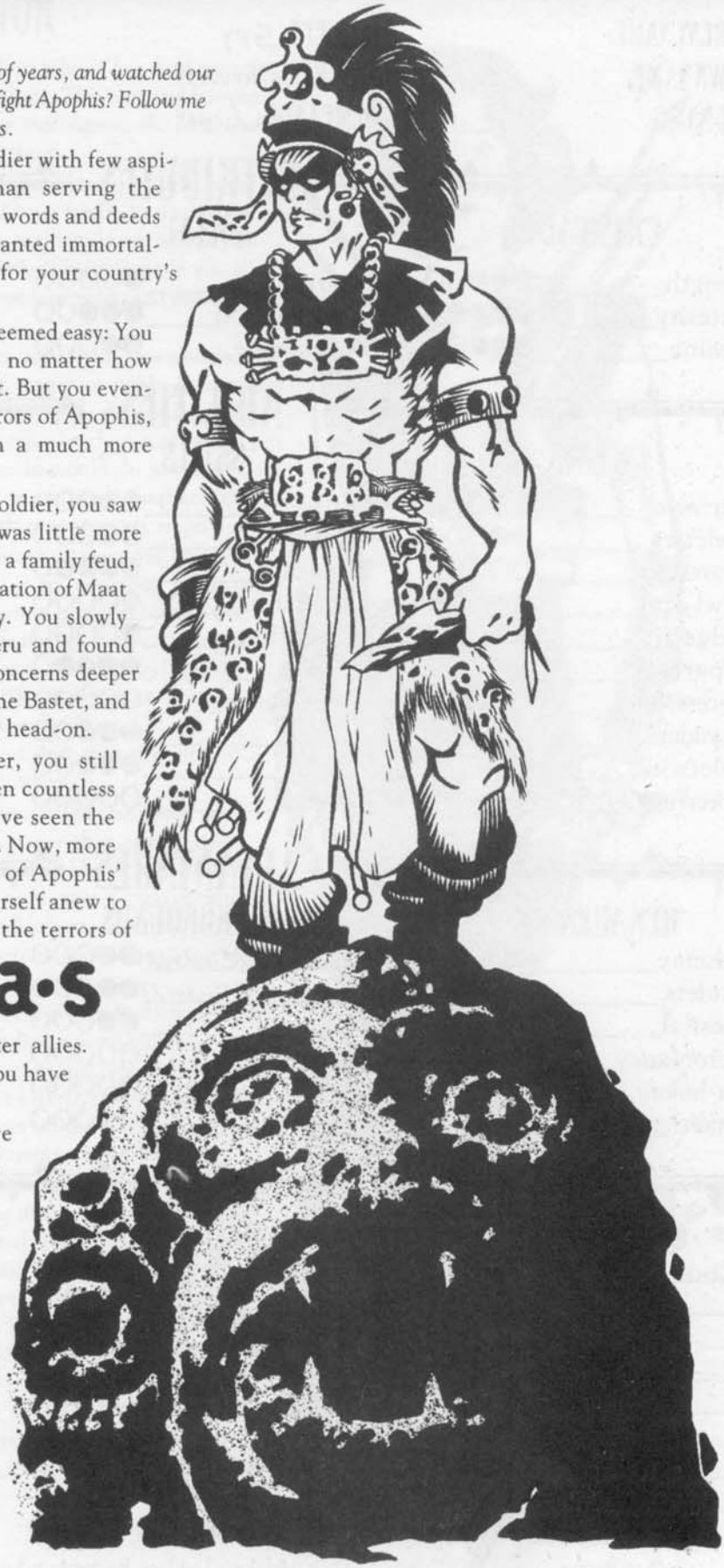
Centuries after being Horus' soldier, you saw yourself changing. Horus' agenda was little more than metaphysical justification for a family feud, and no matter how noble the restoration of Maat was, Horus' way was not your way. You slowly drifted away from the Shemsu-heru and found yourself among other allies with concerns deeper to your heart: the Silent Striders, the Bastet, and all those who fought the Devourer head-on.

Now, hundreds of years later, you still fight the good fight. You have seen countless friends and allies die, and you have seen the enemies' victories and gains grow. Now, more than ever, you see the immediacy of Apophis' danger, and you have pledged yourself anew to the defense of your world against the terrors of the Wyrm.

Concept: You can understand the cry for battle, the rage that builds up in your shapeshifter allies. What they sing about as legend, you have lived through.

Roleplaying Hints: You are battle-weary, but every day you must find new strength, or the battle is lost. Although one of the Shemsu-heru in name, you cannot help but grow impatient with your brethren in immortality when they yammer on about Set and the Accursed.

Equipment: Jeep Wrangler, Ithaca M-37, Sig P220, camping equipment, silver-alloy short sword, crossbow



Mummy
SECOND EDITION

CURRENT NAME:
KNOWN NAME:
TRUE NAME:

CONCEPT: *Garou-friend*
NATURE: *Loner*
DEMEANOR: *Fanatic*

OCCUPATION: *Soldier*
YEAR OF BIRTH:
FIRST DEATH:

ATTRIBUTES

PHYSICAL

Strength ●●●OO
Dexterity ●●●OO
Stamina ●●●OO

SOCIAL

Charisma ●●OOO
Manipulation ●●OOO
Appearance ●●OOO

MENTAL

Perception ●●●OO
Intelligence ●●OOO
Wits ●●●OO

ABILITIES

TALENTS

Alertness ●●●OO
Athletics ●●●●O
Awareness ●●OOO
Brawl ●●●●O
Dodge ●●●OO
Empathy OOOOO
Expression OOOOO
Intimidation ●●●OO
Streetwise OOOOO
Subterfuge ●OOOO

SKILLS

Drive ●●OOO
Etiquette OOOOO
Firearms ●●●●O
Leadership OOOOO
Meditation OOOOO
Melee ●●●●O
Performance OOOOO
Security OOOOO
Stealth ●●OOO
Survival ●●●OO

KNOWLEDGES

Computer ●OOOO
Cosmology ●OOOO
Enigmas ●●●OO
Finance OOOOO
Investigation OOOOO
Law OOOOO
Linguistics ●●OOO
Medicine OOOOO
Occult ●●●OO
Science OOOOO

ADVANTAGES

HEKAU PATHS

Alchemy OOOOO
Amulets OOOOO
Celestial OOOOO
Necromancy ●OOOO
Ren-hekau ●●●OO
Ushabti OOOOO

BACKGROUNDS

Contacts ●OOOO
Arcane ●●OOO
Journal ●OOOO
Resources ●OOOO
Status ●OOOO
_____ OOOOO

VIRTUES

Memory ●●●OO
Integrity ●●●●O
Joy ●●●OO

OTHER TRAITS

_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO

WILLPOWER

●●●●●●●OOO
❑❑❑❑❑❑❑❑❑❑

HUMANITY

●●●●●●●OOO

SEKHEM

●●●OOOOOOO

BA

●●●●●OOOOO

KA

●●●●●OOOOO

HEALTH

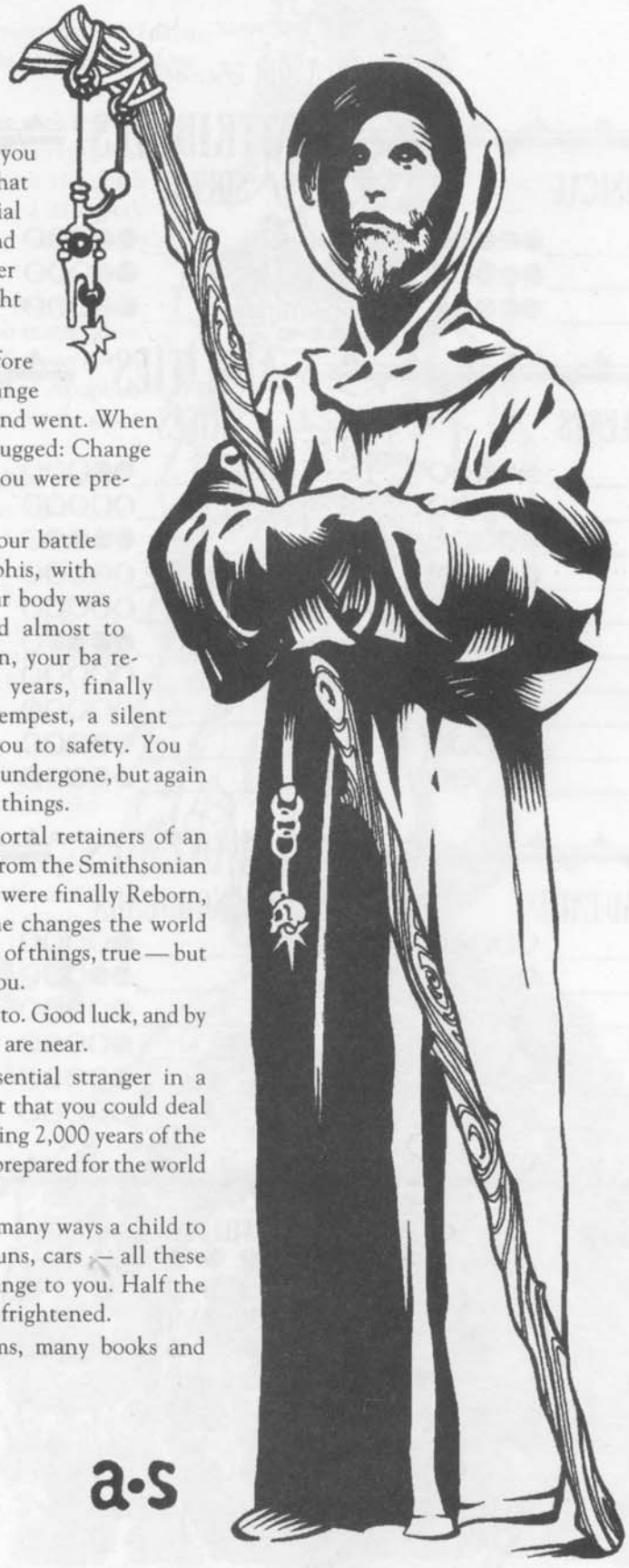
Bruised ❑
Hurt (-1) ❑
Injured (-1) ❑
Wounded (-2) ❑
Mauled (-2) ❑
Crippled (-5) ❑
Incapacitated ❑

EXPERIENCE

❑

Attributes:(7/5/3) Abilities:(20/15/10) Hekau:3+1 free Background:6 Virtues:7 Freebie Points:30

RECENTLY REBORN



Quote: *What a strange world I have awakened to…*

Prelude: You were a court magician before your First Death, and a competent one at that. When you received immortality, you knew that you were not chosen for your martial skills, but for your intelligence and magical aptitude. For lifetime after lifetime you served Horus in his fight against the spawn of Apophis.

You watched the years pass before you, and saw your native Egypt change as waves of foreign invaders came and went. When the Ptolemaic Empire rose, you shrugged: Change is the way of things. You figured you were prepared for anything.

But you were unprepared for your battle against the magi who served Apophis, with their reality-shattering powers. Your body was decimated, and your soul plunged almost to Oblivion. For reasons still unknown, your ba remain dormant for almost 2,000 years, finally awakening in the ever-familiar Tempest, a silent Anubis hovering nearby to take you to safety. You learned of the changes the world had undergone, but again you shrugged: Change is the way of things.

Rebirth was no easy feat, as mortal retainers of an immortal ally had to steal your khat from the Smithsonian Museum's basement; and when you were finally Reborn, you finally realized the extent of the changes the world had undergone. Change is the nature of things, true — but such change almost overwhelmed you.

You still have a new life to adjust to. Good luck, and by the way — Horus says the End Times are near.

Concept: You are the quintessential stranger in a strange land. You previously thought that you could deal with any amount of change. But missing 2,000 years of the world's history has left you totally unprepared for the world in which you've now emerged.

Roleplaying Hints: You are in many ways a child to the modern world. Fax machines, guns, cars — all these gadgets and gizmos are new and strange to you. Half the time you are amazed, the other half frightened.

Equipment: Knife, rented rooms, many books and magazines

a·s

Mummy
SECOND EDITION

CURRENT NAME:
KNOWN NAME:
TRUE NAME:

CONCEPT: *Recently Reborn*
NATURE: *Survivor*
DEMEANOR: *Architect*

OCCUPATION: *Magician*
YEAR OF BIRTH:
FIRST DEATH:

ATTRIBUTES

PHYSICAL

Strength ●●OOO
Dexterity ●●OOO
Stamina ●●OOO

SOCIAL

Charisma ●●●OO
Manipulation ●●●OO
Appearance ●●OOO

MENTAL

Perception ●●●●O
Intelligence ●●●OO
Wits ●●●OO

ABILITIES

TALENTS

Alertness ●OOOO
Athletics OOOOO
Awareness ●●●OO
Brawl ●OOOO
Dodge OOOOO
Empathy ●●●OO
Expression ●●OOO
Intimidation OOOOO
Streetwise OOOOO
Subterfuge OOOOO

SKILLS

Drive OOOOO
Etiquette ●●OOO
Firearms OOOOO
Leadership ●●●OO
Meditation ●●●●●
Melee ●●OOO
Performance OOOOO
Security OOOOO
Stealth ●●●OO
Survival OOOOO

KNOWLEDGES

Computer OOOOO
Cosmology ●●●●O
Enigmas ●●●●O
Finance OOOOO
Investigation ●OOOO
Law OOOOO
Linguistics ●●●●●
Medicine ●●OOO
Occult ●●●●O
Science OOOOO

ADVANTAGES

HEKAU PATHS

Alchemy OOOOO
Amulets OOOOO
Celestial OOOOO
Necromancy ●●OOO
Ren-hekau ●●OOO
Ushabti OOOOO

BACKGROUNDS

Arcane ●OOOO
Journal ●OOOO
Mentor ●OOOO
Resources ●OOOO
Status ●●OOO
_____ OOOOO

VIRTUES

Memory ●●●OO
Integrity ●●●●O
Joy ●●●OO

OTHER TRAITS

_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO
_____ OOOOO

WILLPOWER

●●●●●●●OOO
❑❑❑❑❑❑❑❑❑❑

HUMANITY

●●●●●●●OOO

SEKHEM

●●●OOOOOOO

BA

●●●●●●●●●●

KA

●●●●●OOOOO

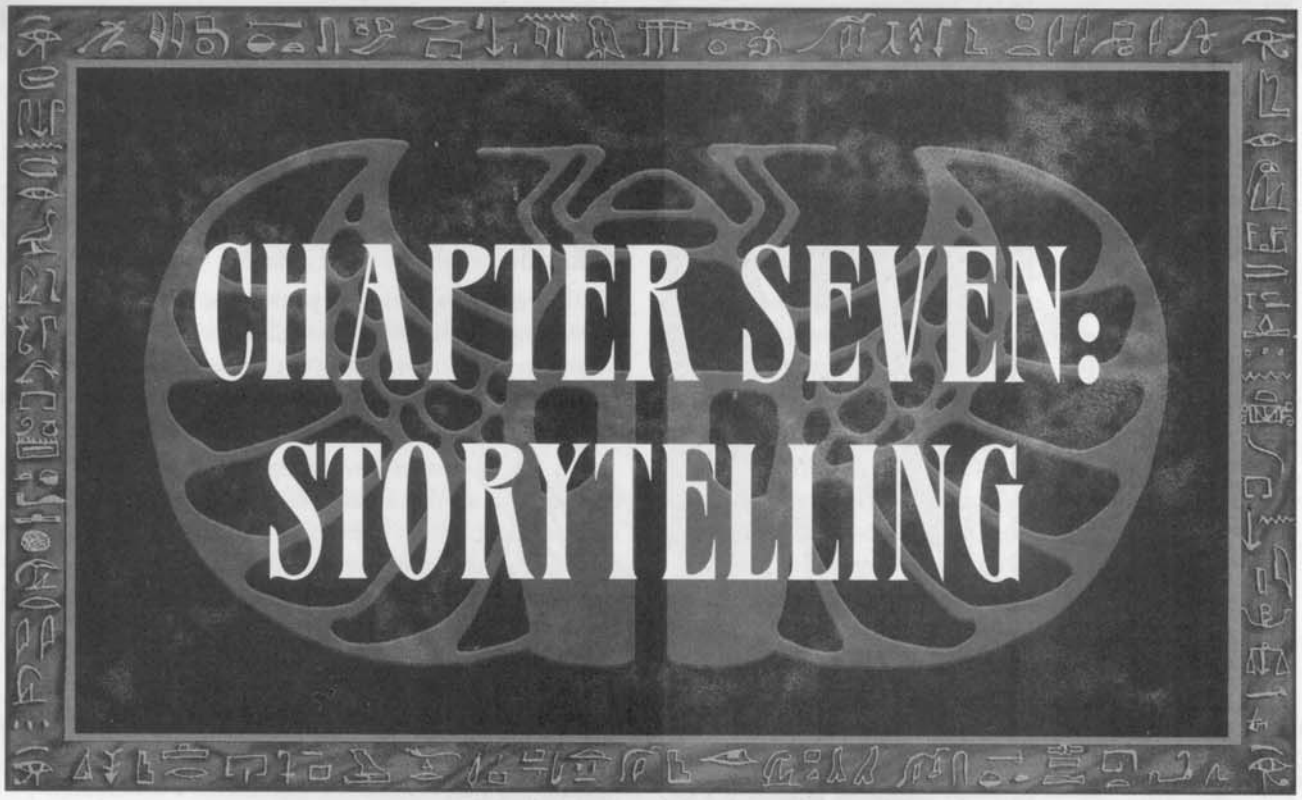
HEALTH

Bruised		❑
Hurt	(-1)	❑
Injured	(-1)	❑
Wounded	(-2)	❑
Mauled	(-2)	❑
Crippled	(-5)	❑
Incapacitated		❑

EXPERIENCE

❑

Attributes:(7/5/3) Abilities:(20/15/10) Hekau:3+1 free Background:6 Virtues:7 Freebie Points:30



CHAPTER SEVEN: STORYTELLING

Just like Ulysses, on an open sea.
On an odyssey of self-discovery.
— Dead Can Dance, "Ulysses"

This chapter is written more for Storytellers than for players, and contains useful bits of information, advice and guidelines for running mummy chronicles. Players will not benefit from this chapter; should a player decide to read this chapter, realize that the Storyteller has the right to ignore anything presented herein, or to change it — particularly to confound players who know too much!

THE WORLD OF DARKNESS

Although mummies are a small group in the World of Darkness, they are nonetheless a thorough part of it. Mummies are ancient creatures, and in their millennia of existence have come into contact with almost every major faction within the World of Darkness. Interactions vary from peaceful to hostile, and Storytellers should keep the following in mind when designing further interaction.

VAMPIRES

Without a doubt, the history of the Shemsu-heru is more inexorably linked to vampires than to any other group in the World of Darkness. The Shemsu-heru officially are out to destroy all vampires other than the Children of Osiris. Unofficially, a few Shemsu-heru most likely maintain some allegiances with vampires — for political reasons if nothing else. Horus maintains his complete loathing for them, however, and would have nothing to do with them.

The Ishmaelites and the Cabiri, on the other hand, are far more free in their interaction with vampires. Provided a Cabirus or Ishmaelite and a vampire do not have conflicting agendas, it is quite possible to maintain amicable relations between them. Indeed, the annals of both the Camarilla and Sabbat make reference to interaction with such mummies, who for their own mysterious reasons choose to help or hinder one sect or the other.

Bane Mummies occasionally work with the Followers of Set, though just as often they squabble and feud with their former brethren. A Bane Mummy might be brought in as a last-ditch "specialist" to aid in the defense of an important Temple of Set, if it appears that the temple will otherwise fall.

THE CHANGING BREEDS

Werewolves and the Shemsu-heru have a common enemy in the Wyrm, called Apophis by the mummies of Egypt. They have worked in concert before, and this is likely to happen again — especially should Horus attempt to restore the Osirian League. The mummies' best relations are, of course, with the Silent Striders, due to their common history and ancient heritage.

Few Bubasti still exist (if at all), and Bastet relationships with mummies are less solid than they were in the past, but there is no hostility between them. This is also true of the Mokolé. However, recent political turmoil in Africa has led to a few instances of mummy-Bastet or mummy-Mokolé alliances.

MAGES

Some of the earliest Reborn were mages, practitioners of true magick; thus they share some of the concerns of mages today, but often from a different slant. Shemsu-heru magicians are aware of the Ascension War, but see it as simply another facet of the struggle to restore Maat. Likewise, they share common enemies in the Nephandi, and sometimes work in accord when the situation arises. Some Reborn have become soldiers in the Ascension War, forsaking Horus' crusade as too political and vindictive; although they cannot perform magick, their mastery of Hekau (combined with their immunity to Paradox and of course their immortality) makes them valuable allies in this war.

WRAITHS

All mummies are basically wraiths at some point in their existence. Although separated by profound differences, they still share a common environment, and many mummies choose to engage in Underworld politics. Other mummies simply retreat to their own havens — whenever they can find such refuge — and await the opportunity for Rebirth.

The Shemsu-heru, of course, take up the battle against Apophis in whatever form they take; his followers are everywhere, from the lands of the living to the Underworld itself.

CHANGELINGS

Of all the major groups of beings in the World of Darkness, mummies have the least interaction with this group. Certainly the eshu, whose wanderings brought them into early contact with Horus and his followers, have the strongest connection to the mummies. Likewise, Reborn of some other cultures may have stronger connections with fae folk of their lands. But in general, only minimal interaction exists between changelings and mummies, and what interaction takes places has an equal chance of being hostile, pleasant, or even apathetic.

MORTALS

Mortals certainly have a place in the World of Darkness; if anything, mummies are quite likely to interact with them. Mummies tend to avoid most of the esoteric societies which mortals form and join — there is little new that they can offer mummies — but membership is not out of the question.

A few mummies have allegedly maintained sporadic contact with the descendants of their mortal families, weaving in and out of their lives down the millennia and utilizing sufficiently promising ones as allies.

In general, mortals are viewed fondly and protected. Many mummies cultivate friendships with mortals, for the most basic of reasons: companionship. Likewise, though, some mortals make useful allies, either as simple bodyguards or equals. Remember that mummies often crave the new and unforeseen, and mortals, with their innate spontaneity, provide just that.

MUMMY CHRONICLES

Storytellers who decide to run mummy chronicles need to take a number of factors into account. Although mummies are a relative minority in the World of Darkness, they are ancient beings with ties to almost every other major grouping therein — their lives are likely to have been touched by many creatures with a variety of motivations and agendas. Likewise, although the history of Egyptian mummies and all the various creations of the Rite of Rebirth are intimately tied to the Jyhad, mummies are likely to have developed many of their own interests and pursuits.

One of the first factors to consider is how to fit mummies into chronicles. Storytellers need to decide if they want to run all-mummy chronicles or if they want to integrate a mummy character into an existing chronicle.

REBORN CHRONICLES

In this chronicle, all player create and play mummies. This is certainly easier said than done. Do all characters want to play Shemsu-heru? Ishmaelites? Cabiri? If players want to create mummies from different factions (and this is most likely), some rationale must be created for them to associate with each other — especially as far as the Shemsu-heru are concerned.

CONCEPTS

• All the mummies are members of the Shemsu-heru, and work together to fight the progeny of Apophis, be they vampire or Nephandus.

• The characters are Cabiri who desire to create more Reborn; they must search the world for various clues in order to track down a whole copy of the *Secret Writings of Cabirus*, while simultaneously defending themselves from Horus' forces.

• The mummies are a medley of Shemsu-heru, Ishmaelites, and Cabiri, and have gathered because of some dread occurrence: Perhaps the older Reborn are quickly going mad, or perhaps some of their fellows have disappeared entirely. They must attempt to solve this mystery.

• Osiris stirs for the first time in many centuries, speaking of an ancient evil beneath the sands of Amenti. The characters must explore the hitherto unknown regions of Amenti and discover the truth behind Amenti's existence.

INTEGRATED CHRONICLES

Sometimes a player may want to create a mummy for use in another chronicle. The ease with which such characters can be integrated varies from chronicle to chronicle. **Vampire** chronicles, for example, may have some difficulty incorporating mummy characters — particularly if the mummy is one of the Shemsu-heru, devoted to destroying all the brood of Apophis! Some concessions may have to be made to allow mummy characters; for instance, a player may have to create an Ishmaelite or Cabirus if he wishes to run around with a coterie of vampires. The guidelines given above for interaction with the World of Darkness are useful for determining the ease (or impossibility) with which mummies can be integrated into existing chronicles.

CONCEPTS

• A mummy has joined a Garou pack as an ally in the war against the Wyrm.

• A group of mages are approached by an individual who claims to be over 3,000 years old and was a mage before his First Death. Now they have a new ally in the Ascension War.

• A mummy befriends a circle of ancient Egyptian wraith Heretics, and together they search for Transcendence.

CROSSOVER CHRONICLES

This is one of the most challenging chronicles possible, and has the possibility of ending in a free-for-all. Mummies can serve as a bridge between different characters, especially if the characters are all loosely affiliated in a newborn Osirian League or if the characters all share a

common enemy (an always useful means of allying otherwise disparate groups). But realize that such alliances are prone to erupt in interparty squabbles and will not necessarily be a happy "band of brothers." Likewise, this principle cannot be carried too far: It is quite unlikely that a Sabbat vampire, a Garou, a Risen and an Iteration X cyborg will have much chance at managing personal differences with anything other than outright bloodshed.

- A group of various creatures must band together to fight the Technocracy, which has decided once and for all that the world would be a better place without mummies, werewolves and their ilk.
- A mummy gathers allies (including werewolves and mages) in the war against Apophis.
- A mummy, Camarilla vampire, and werewolf have just been trapped in the sewers by a Sabbat group looking for a little fun. Can the mummy keep the other two creatures from killing each other until after they all escape the Sabbat?

THE BOOK OF AGES

I walk the maze of moments
but everywhere I turn to
begins a new beginning
but never finds a finish.
— Enya, "Anywhere Is"

One of the most exciting possibilities for long-term mummy chronicles is a chronicle taking place across time and through history, and including the full scope of a mummy's existence.

Such a chronicle could easily begin with the mummies as mortals, before their transformation: as members or allies of the Cult of Isis, or simply citizens of ancient Khem who find themselves drawn into Horus' Jyhad. The very first chapter could even begin with the characters' death and Rebirth.

The ensuing chapters take place every few hundred years or so, at notable times in Egyptian history. The characters (and players) then can watch the history of Egypt, and ultimately Western civilization, unfold before their eyes. This sequence can continue through the Diaspora, the first adventures of the mummies outside Egypt, the Dark Ages, the Renaissance and other major epochs in history, all the way to the present day. Of course, intermittent chapters could be handled in the Underworld, watching the rise of the Stygian Empire and the loss of the Egyptian Shadowlands to foreigners.

Such sweeping chronicles cannot possibly play out every significant moment in a character's life, but must instead focus on select episodes through time. Storytellers have the option of either having the chronicle made of vignettes linked only by a common cast, or having stories intricately tied together — through a common foe, perhaps, or by attempting to resolve issues left unresolved in earlier segments.

Some players may not even want to play the same character throughout this type of chronicle. Perhaps during one of the stories a player's mummy is engaged elsewhere, and the player wants to play a mortal ally or other character appropriate to the story. Storytellers should be flexible in this case, helping the player create a character best suited for the story.

Of course, a chronicle of this nature requires extensive research on the part of Storytellers: A story which presents the culture and people of 12th-century France as no different from first-century Egypt would be somewhat bland. One can certainly put forth an argument that humanity really does not change, and people are people — but that is no excuse for meager presentation.

MORTAL CHARACTERS

The Reborn live and act in the World of Darkness, but the World of Darkness is still very much a world of mortals. A **Mummy** chronicle bereft of mortals runs the risk of being shallow, and Storytellers are advised to create mortal Storyteller characters with the same consideration they give their immortal characters.

COMPANIONS

Mummies have learned over the course of their many lifetimes that immortality does not necessarily mean self-sufficiency, and sometimes they have to rely upon mortals — even ally with them. Mortals who regularly interact, and even work alongside, the Reborn tend to be a cut above the regular ilk: scholars and adventurers, philosophers and crusaders.

Mortal companions can be drawn from the ranks of the various mortal societies that involve themselves with the occult, such as the Arcanum; or they may come from groups specifically dedicated to mummies, such as the Cult of Isis. Likewise, they may be bereft of any such associations or societies, and simply meet the Reborn through the course of their regular activities. Some mummies are known to maintain close associations with a few particular families, developing relationships anew with each generation.

CHARACTER CREATION

Creating mortal characters is discussed thoroughly in a number of other books — particularly the **Year of the Hunter** line — but the following encapsulates mortal character creation:

Abilities: 6/4/3

Attributes: 11/7/4

Backgrounds: 5

Freebie Points: 21 (5/2/1)

NUMINA

Numina — purchased at varying rates with freebie points — are the special powers which mortals can develop:

- **True Faith** — belief so strong that the believer can work miracles
- **Hedge Magic** — lesser magics
- **Psychic Abilities** — tapping the power of the mind

To be quite frank, there is simply no room for discussion of Numina in this book, but the mortal hunter books more than adequately discuss them. **Ascension's Right Hand** (for **Mage**) discusses all three Numina in brief (with a greater focus on hedge magic). Greater details on Numina can be found in **Halls of the Arcanum** (also for **Mage**), which discusses alchemy as a hedge magic path; **The Quick and the Dead** (for **Wraith**), which covers psychic powers; and **The Inquisition** (for **Vampire**), which covers True Faith. The same rules can be applied to creating mortal cultists of Set, but Storytellers are advised to refer to **The Book of Madness** and its coverage of dark sorcery.

Storytellers without these books will be forced to improvise — not necessarily a bad thing. For example, Hekau can substitute for hedge magic, only mortals cannot cast those spells with a Sekhem requirement, and must use a point of Willpower per spell cast.

Members of the Cult of Isis tend to be strong in Numina, typically hedge magic, but evidence of such ability is not a prerequisite to joining — only a commitment to fighting Apophis. Every now and then a true mage does join the Cult, but this is now a rarity.

CHILDREN OF APOPHIS

Mummies may face many different antagonists, but few are exclusively the foes of the Reborn: Fomori and other Apophis-spawn are more properly the province of Garou, Nephandi deal more extensively with mages, and so forth. The Children of Apophis, however, are the unique enemies of the Reborn.

There are seven Children of Apophis: Tutu the Doubly Evil; Hemhemti the Roarer; Amam the Devourer; Qetu the Evildoer; Hau-hra of the Backward Face; Saatatt-ta, Darkener of the Earth; and Kharebutu the Fourfold Fiend. Qetu and Saatet-ta are women; the rest are men.

A character profile is given only for Amam the Devourer, originally presented in the first edition of **Mummy**. This has been done because the final details of the Bane Mummies are best left up to the Storyteller; defining in advance all seven characters would, to be honest, take all the fun of creating villains.

CREATING BANE MUMMIES

Bane Mummies are, properly speaking, Reborn whose souls have been conjoined with Bane-spirits; it is this symbiosis that drives Bane Mummies to madness, and also gives them special powers. Storytellers should create Bane Mummies using the same methods as regular mummies, although Storytellers certainly have more leeway in determining Attributes and Abilities.

Bane Mummies are not intended for character use. They are utterly mad, beyond human comprehension, and only the Storyteller can truly understand what is going through a Bane Mummy's head. Such creatures should vex, perplex, and utterly confound players. If a Storyteller decides to overrule this and allow a player to create a Bane Mummy, then so be it.

POWERS AND TAINTS

After initial character creation, the Storyteller selects the Bane Mummy's Powers and Taints — those abilities that set Bane Mummies apart from other Reborn. Powers are the unique abilities of Bane Mummies, while Taints are the marks of corruption they bear.

Each Power and Taint has a point value; the total value of Powers and Taints should be equal. The following list delineates only a handful of Powers and Taints that can be used when creating Children of Apophis; a more comprehensive list and discussion can be found in the book **Freak Legion** (a mature-reader book under the Black Dog imprint), which also discusses other types of Bane-possessed creatures. Creative Storytellers can certainly improvise without this book, based on the guidelines presented below.

POWERS

• **Body Barbs (2-10 pts)** — Sharp, bladelike growths extrude from the Bane Mummy's wrists, knees, elbows and/or feet. For every two points spent on this power (10 maximum), one die of aggravated damage is added to the mummy's Brawl damage.

• **Frog Tongue (4 pts)** — The mummy can elongate his tongue and make it stick to surfaces (Dexterity + Athletics, at a two-yard range), thereby grasping things (+2 bonus to Strength pool) or even causing damage (equal to Strength).

• **Hide of Apophis (1-5 pts)** — The mummy has a tough, leathery hide, which adds one to her soak dice per point spent.

• **Mouth of Apophis (4 pts)** — The Bane Mummy can swallow objects as large as a small person. If the victim is not already dead when it is swallowed, it begins to suffocate, and may try to cut itself free (difficulty 7); the mummy can soak, but if he loses half his Health Levels, the victim has cut a hole large enough to allow escape.

• **Slither Skin (3 pts)** — The Bane Mummy can shed his skin, thereby allowing it to act as a separate entity. The skin will follow simple commands (five words or fewer). While skinless, the mummy looks utterly grotesque and has one fewer Health Level; the skin creature is a hollow, eyeless mockery (one dot in each Physical Attribute and one Health Level). This effect lasts for one scene, at the end of which the skin must return to the mummy or disintegrate. It takes one month to regrow skin.

• **Stomach Pumper (3 pts)** — The mummy can vomit whatever she has just eaten, covered with toxic stomach juices: One well-aimed blast (Stamina + Brawl, difficulty 7) can cover an opponent, causing two dice of aggravated damage and forcing the victim to spend a Willpower point to avoid gagging. Only three blasts can be attempted between full meals.

• **Toxic Secretions (2 pts per die)** — The Bane Mummy's bodily fluids — including sweat, blood, and spittle — are toxic, causing one die of damage per two points spent. A Bane Mummy with this power who is bitten or otherwise harmed will end up splattering his opponent.

TAINTS

• **The Crusties (3 pts)** — For three to 10 days every month, the Bane Mummy's skin dries out, covering the mummy with a thick residue that crumbles off in large flakes. It collects in the victim's clothes, eyes, and lungs (adding one to the difficulties of Dexterity and Perception rolls).

• **Infections (4 points)** — This must be paired with a Power. Every time something goes awry with that Power (e.g., someone cuts free from a Bane Mummy with Mouth of Apophis), a bad infection sets in: One Health Level is lost per day until the mummy becomes Crippled. After one week, it starts to heal back at the same rate.

• **Rotting (6 pts)** — The Bane Mummy is rotting away. Every time a single blow causes more damage than the mummy's Stamina, he loses whichever body part was struck.

• **Special Diet (1-3 pts)** — The mummy gains sustenance only from an abnormal source of food. The more unusual or difficult the food is to obtain, the higher the value. For example, spoiled milk is worth one point, while vampire blood is worth three.

• **Ugly as Sin (1 pt)** — The Bane Mummy is just plain ugly and has a zero Appearance. Most Bane Mummies have this Taint.

• **Worms (3 pts)** — The mummy hosts parasitic worms, which cause endless pain and occasionally emerge from the mummy's orifices. He must vomit them once daily, or they start to consume him; for each day in which a Bane Mummy does not vomit these worms, he sustains one Health Level of damage. This Taint can be combined with the Stomach Pumper power to great effect.

THE UNDERWORLD

Even though the Bane-spirit has successfully merged with the human soul, Bane Mummies do not retain their Powers and Taints in ba form. Regardless, they are still dangerously mad.

DRAMATIS PERSONAE

Storytellers can use the following characters in their chronicles as they see fit: straight out of the book, modified, or not at all. It is, as the oft-stated rule states, their game.

HETCH-ABEHU

North American Vizier

Background: Hetch-abehu was born during the period of the Hyksos invasion, and he grew in fame as a soldier and tactician against the foreigners. His fierce devotion to the defense of his nation caught the attention of the Reborn, and he was selected early on as a candidate for mummihood. As he grew older, the zeal and impulsiveness of his youth slowly tapered off, and he grew more methodical and steady in his dealings; though never one to demonstrate fear, neither did he rush foolishly into things unprepared. When he became immortal, these tendencies intensified.

Hetch-abehu quickly proved his value to the Reborn, demonstrating his prowess as a tactician and warrior. In time, he became one of the most prominent members of the Shemsu-heru. Hetch-abehu traveled with Horus during the Diaspora, but in the early 18th century journeyed to America, where he began to establish the authority of the Shemsu-heru. Now he lives and

operates in Chicago's Gold Coast as the North American vizier, and directs the Shemsu-heru of the United States, Canada and Mexico. He finds some irony in modern "financial success" books that apply the classical strategies of warfare to contemporary business — he has been doing this for centuries.

Image: Hetch-abehu is a stern-looking man, strong and well-built; although his fighting is now done in the boardroom, he still maintains the athletic regimen of an ancient warrior. He typically dresses in conservative business suits.

Roleplaying Hints: Act methodically, speak slowly — always with great deliberation. Do not rush foolishly into anything, even combat. Assess the potential losses and gains of any situation, and act accordingly.

Nature: Plotter
Demeanor: Architect
Year of Birth: 1555 B.C.
First Death: 1520 B.C.
Occupation: Soldier
Physical: Strength 4, Dexterity 3, Stamina 5
Social: Charisma 4, Manipulation 3, Appearance 2
Mental: Perception 4, Intelligence 4, Wits 3
Talents: Alertness 4, Athletics 4, Brawl 4, Dodge 3, Intimidation 5
Skills: Drive 3, Etiquette 3, Firearms 5, Leadership 5, Melee 4, Security 4, Stealth 4
Knowledges: Bureaucracy 4, Computer 2, Cosmology 3, Finance 5, Law 3, Linguistics 4 (English, French, Latin, Arabic), Occult 3
Backgrounds: Contacts 4, Influence 4, Resources 5, Retainers 3, Tomb 2
Hekau: Alchemy 2, Amulets 4, Celestial 3, Necromancy 3, Ren-hekau 5
Ka: 10
Ba: 7
Sekhem: 6
Virtues: Memory 4, Joy 2, Integrity 3
Humanity: 7
Willpower: 9

AMAM THE DEVOURER

Bane Mummy

Background: Amam the Devourer was originally one of the mortal followers of Set chosen to receive the Great Rite, that he might serve Set as one of the Reborn. The vile rite was enacted, but the creature that returned was a servant of Apophis. Set named him Amam, for one of the incarnations of Apophis — and he is aptly surnamed the Devourer, for devouring with his monstrous maw is his preferred method of killing. Amam rarely travels alone; he is typically accompanied by either Followers of Set or lesser Bane-spirits.

Image: Amam is — as his Taint suggests — grossly deformed, particularly when he distends his monstrous jaw. Even when his jaw is undilated, his skin is sallow and pockmarked, and he reeks of spoiled milk.

Amam favors wearing nothing but a black cloak with a cowl hanging heavily over his face — perhaps to mock Anubis, some suggest.

Roleplaying Hints: Act ravenous — even though you do not need human flesh to survive, you enjoy the experience and the terror you bring. Always look at someone as if fancying a big juicy steak.

Nature: Survivor
Demeanor: Jester
Year of Birth: 27 B.C.
First Death: 3 B.C.
Occupation: Priest
Physical: Strength 5, Dexterity 3, Stamina 5
Social: Charisma 1, Manipulation 3, Appearance 0
Mental: Perception 4, Intelligence 3, Wits 5
Talents: Alertness 3, Awareness 4, Brawl 4, Dodge 3, Intimidation 5
Skills: Hunting 2, Melee 2, Stealth 2, Survival 3, Tracking 5
Knowledges: Area Knowledge (many), Linguistics 2 (English, Arabic) Occult 4
Backgrounds: Arcane 5, Retainers 5
Hekau: Alchemy 3, Amulets 4, Necromancy 5, Ren-hekau 3
Ka: 3
Ba: 3
Sekhem: 4
Virtues: Memory 5, Joy 1, Integrity 0
Humanity: 0
Willpower: 5
Powers: Mouth of Apophis, Hide of Apophis (one die)
Taints: Ugly as Sin, Special Diet (Spoiled Milk)

NEFERUKHAYT

Background: Neferukhayt was a queen and a scholar before her First Death — and 4000 years have changed little. She was selected by the Cult of Isis less for her political status — although that certainly was an added benefit — than for her scholarship and erudition.

She now cares little for Horus' crusade, for she has learned of far greater, and far more interesting, things. Indeed, her thirst for knowledge is the only thing which keeps her going, and she has now amassed a significant library of many works believed lost by the mortal world.

Neferukhayt is a pleasant and outgoing woman; although she no longer has a kingdom, she still conducts herself with perfect grace and nobility. She occasionally entertains visitors in her New York penthouse, but many leave with the feeling that they had a wonderful time but learned far less from her than she did from them. Still, on occasion, she can provide valuable information to less-knowledgeable mummies.

Image: Neferukhayt is pleasant-looking but not extravagant, and she dresses with a quietly understated class. Although she appears every bit the socialite, behind this facade lies a perceptive and intelligent mind.

Roleplaying Hints: Be casual, be elegant; but don't be shallow. You are nobility, so act like it. Never give away more than you need to, and always try to steer conversations subtly into directions that will benefit you.

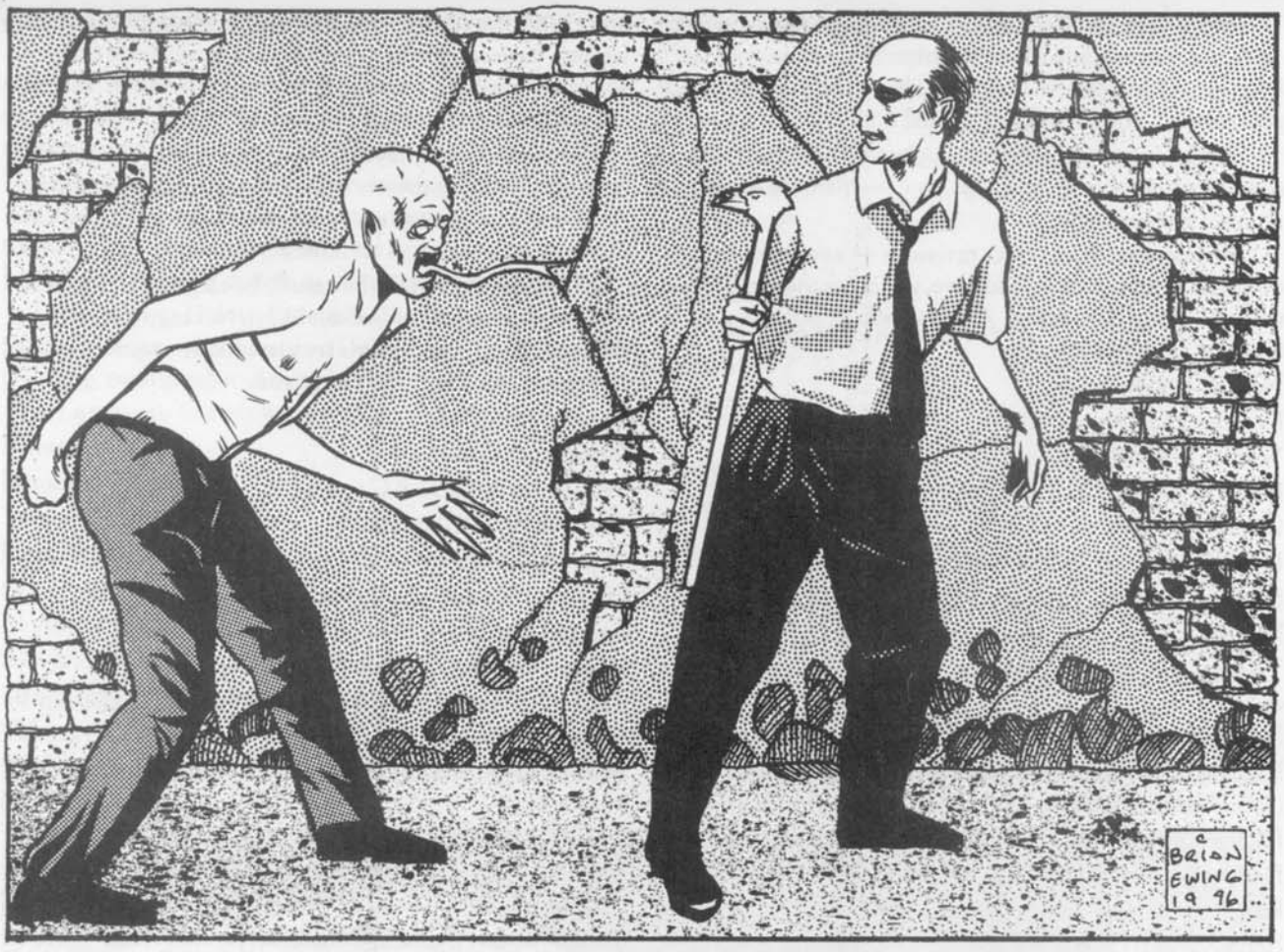
Nature: Architect
Demeanor: Conniver
Year of Birth: 2051 B.C.
First Death: 2010 B.C.
Occupation: Queen
Physical: Strength 2, Dexterity 4, Stamina 3
Social: Charisma 4, Manipulation 5, Appearance 3
Mental: Perception 4, Intelligence 5, Wits 3
Talents: Alertness 2, Awareness 4, Dodge 2, Leadership 3, Subterfuge 4,
Skills: Drive 1, Etiquette 5, Firearms 3, Meditation 4, Melee 3, Stealth 3
Knowledges: Computer 2, Cosmology 3, Enigmas 4, Investigation 3, Law 3, Linguistics 5 (Arabic, English, Latin, French, Russian), Occult 4
Backgrounds: Arcane 3, Contacts 2, Journal 5, Resources 5, Status 5
Hekau: Alchemy 4, Amulets 2, Celestial 3, Necromancy 4, Ren-hekau 4
Ka: 9
Ba: 6
Sekhem: 7
Virtues: Memory 3, Joy 3, Integrity 3
Humanity: 6
Willpower: 7

EMILE TABASSI

High Priest of the Cult of Isis

Background: Emile Tabassi is a Persian-American businessman with strong family roots in Egypt and France, and the leader of the Cult of Isis. He became involved with the Cult in his youth in Alexandria, when his aunt slowly introduced him to the ways and teachings of the Cult.

His studies in magic began in Egypt, and continued as he went to college in England and America; his contacts through the Cult — as well as his own dynamic personality, and frequent cases of sheer coincidence — always led him to some of the world's most talented magicians.



Emile is the perfect leader of the Cult of Isis: He has the personal conviction and strong magical training necessary to fight for the Cult's ideals, as well as the charisma and business acumen to lead a disparate group of people in what might be seen as a fruitless crusade.

Horus rarely deals with Emile — or the rest of the Cult. He acknowledges Emile's role and leadership, and occasionally issues edicts which he expects the Cult to follow, but he has clearly lost interest in the Cult. Emile senses this, and is none too pleased, but by this point the Cult has grown independent of Horus; it has gotten along so long without his guidance that he is a figurehead at best, and now frequently an unwanted one.

Image: Emile is a middle-aged man who is best described as utterly nondescript in appearance. When speaking, though, he shines, and conversationalists usually sense the strength that rests beneath his facade of mediocrity.

Roleplaying Hints: Act like a professional businessman — be pleasant in negotiations. If things don't go your way, don't press your point, but don't give in. You may get rattled if the Shemsu-heru condescend to you, but you quickly recover and take charge of the situation — after all, you only have a few decades of life left, and you have better things to do than posture or engage in petty power plays.

Nature: Architect

Demeanor: Director

Physical: Strength 2, Dexterity 2, Stamina 3

Social: Charisma 3, Manipulation 4, Appearance 2

Mental: Perception 3, Intelligence 4, Wits 3

Talents: Alertness 2, Awareness 4, Dodge 2, Leadership 4

Skills: Drive 2, Firearms 3, Meditation 3, Melee 3, Stealth 2

Knowledges: Bureaucracy 3, Computer 2, Cosmology 2, Enigmas 1, Investigation 3, Linguistics 2 (Arabic, Egyptian), Occult 4

Backgrounds: Contacts 3, Resources 3, Status 1

Numina: Cursing 2, Ephemera 2, Healing 2, Warding 4, Summoning 3

Willpower: 9

EGYPTIAN NAMES

Egyptian names can be found in a variety of sources. The following is meant to help you choose an Egyptian name for your mummy, but it is by no means exhaustive.

GODS

It is clear that, in the World of Darkness, many of the figures of Egyptian mythology find their origin in the story of Horus and Set. Likewise, the names of other gods — if not already used, like Ra, Thoth, et al. — can be modified and used as the names of ancient mummies.

THE GODS OF MAAT

Egyptian mortuary rituals speak of the 42 gods of Maat, who receive the "Negative Confessions" of a deceased in the Halls of Maat, when the deceased declares his innocence prior to judgment. These may be used for choosing Egyptian names (either by taking the name entirely or even cobbling together the disparate parts). The fact that there are 42 Shemsu-heru is, of course, sheer coincidence.

ROYALTY

Other names can easily be found in lists of kings and queens of Egypt, e.g:

• **Kings** — Ata, Ateth, Ba-en-neter, Hesep-ti, Ka-kau, Khufu, Mena, Men-kau-Ra, Mer-ba-pen, Nefer-ka-seker, Neter-baiu, Qebh, Ramses (there were many), Sebek-hetep, Senta, Teta

• **Queens** — Anhotep, Ahset, Ana, Berenib, Dedyet, Hatshepsut, Khentkawes, Kiya, Merit-Amon, Mutnofret, Nefertari, Neferu-Ra, Tem, Tiye

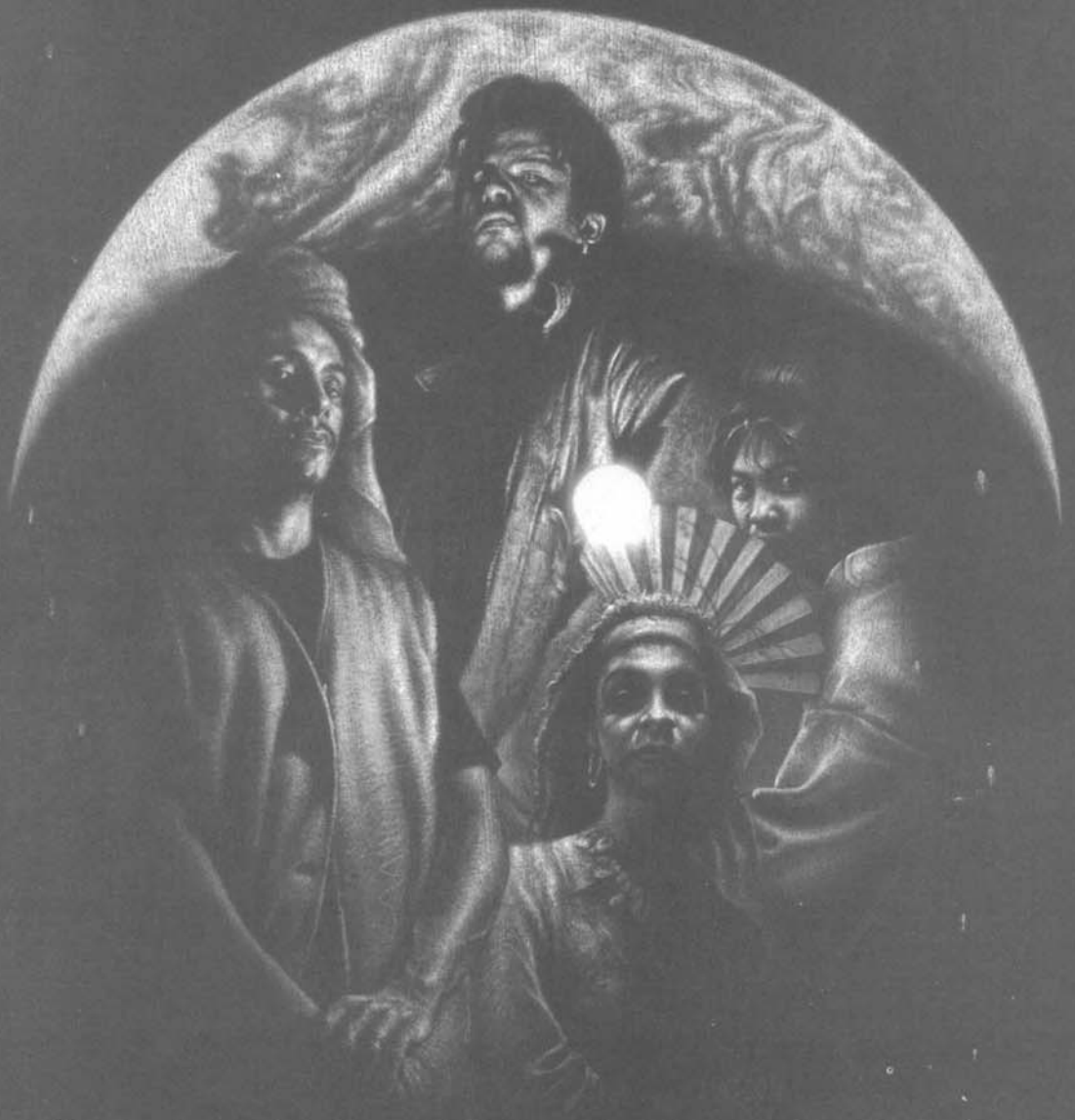
Remember that these are just suggestions for those who do not have any other Egyptian resources at hand. Players and Storytellers are encouraged to research ancient Egyptian history, in order to learn not just the names but also the culture of Khem.

Name	Title
Usekh-nemtet	Long of Strides
Hept-seshet	Embraced by Flame
Fenti	Nose
Am-khaibitu	Eater of Shadows
Nehahra	Stinking Face
Rereti	Double Lion-God
Maata-f-em-seshet	Fiery Eyes
Neba	Flame
Set-qesu	Crusher of Bones
Khemi	Overthrower
Uath-nesert	Vigorous of Flame
Hraf-haf	He Whose Face is Behind Him
Qerti	The Double-Nile Source
Ta-ret	Fiery Foot
Hetch-abehu	Shining Teeth
Am-senef	Eater of Blood
Am-besek	Eater of Entrails
Neb-Maat	Lord of Maat
Thenemi	Retreater
Anti	
Tututef	
Uamenmti	
Maaa-ant-f	Seer of What Is Brought to Him
Her-seru	
Neb-Sekhem	
Seshet-kheru	Orderer of Speech
Nekhen	Babe
Kenemti	
An-hetep-f	Bringer of His Offering
Ser-kheru	Disposer of Speech
Neb-abui	Lord of Horns
Nefer-Tem	
Tem-sep	
Ari-em-ab-f	
Ahi	
Uatch-rekhit	
Neheb-nefert	
Neheb-kau	
Tcheser-tep	
An-af	Bringer of His Arm

BASTET

FEB 97

FIVE YEARS IS A LONG TIME IN THE DARK.



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